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NEW FEATURE: REPORT FROM OUR CAMPUSES (see page 5)

CANADIAN JEWISH NEWS

TORONTO'S ONLY WEEKLY JEWISH NEWSPAPER • 15¢ • FRIDAY, JANUARY 29, 1971

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Israel against Big Power colonialism

FOREIGN INTERVENTION DECRIED

Middle East peace hopes rise

AN EXCLUSIVE JCNS REPORT

Israel and Egypt submit plans

The "cautious optimism" about the prospect for the Middle East talks expressed by the UN General Secretary U Thant, on Monday is borne out by reports from the UN Washington and Jerusalem.

Mr. Gunnar Jarring, the UN mediator, has -- according to Western sources at the UN -- found sufficient "areas of common ground" to build on. The most encouraging area for negotiation, they say, involves the "commitment to peace" which both sides now seem to evince.

There is a growing, if still delicate, impression in Israel that the first steps have been taken towards concrete negotiations.

One senior Israeli official put it in these words: "A window has been opened, a fresh breeze is blowing in and no one has yet moved to close it."

The window has been opened by the Israeli and Egyptian plans for peace which Mr. Jarring has conveyed to each side.

Although the positions of the two sides remain very far apart, Egypt does not appear to have rejected the Israeli proposals outright.

The Israeli Cabinet is now studying Cairo's reply to its proposals, which Mr. Abba Eban, the Foreign Minister, received via Mr. Jarring.

And UN sources stressed that, for the first time, the Arabs "have been forthcoming on commitments to peace. This immediately creates common ground."

The reports of the Israeli proposals which have appeared in Paris have been neither confirmed nor denied officially, although it is generally assumed that they are substantially correct.

It is clear that the order of priorities of the two sides differs diametrically. The Israelis emphasise the need for a commitment to peace, while the Arabs stress Israeli withdrawal from the occupied territories.

Mr. Jarring, according to UN sources, has decided to put to the sides the simultaneous discussion of withdrawal and peace commitment as a means of coming down to brass tacks in the talks.

The hope is widely shared both at the UN and in Washington, that Mr. Jarring will make enough progress in the next week or two to justify Cairo in extending the ceasefire beyond its terminal date on February 5, at least for another month.

Washington still hopes that Egypt will not insist on a Security Council meeting being called at this stage.

Additional encouragement to the optimists was given by President Podgorny's call for peace this week on his departure from Cairo and from reports that the main terrorist organizations favor a "political" solution.

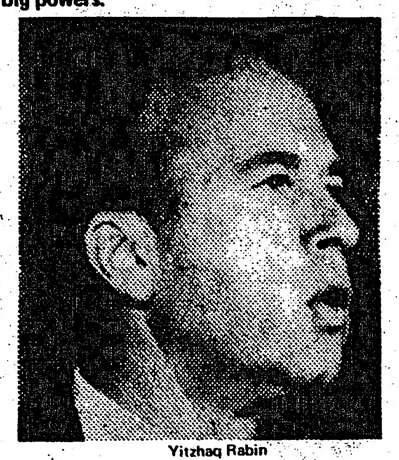
Jerusalem,—Uganda's new strong man, Major General Idi Amin Dada, who Monday became the new leader of his nation after a successful coup against President Milton Obote, is a graduate of Israel's parachutist school. The General got his military training in the Israeli army and speaks fluent Hebrew.

IN TORONTO SPEECH RABIN EMPHASIZES ISRAELI POSITION

exclusive CJN report

Israel, through its ambassador to the United States, General Yitzhaq Rabin, told a meeting of five thousand Torontonians Sunday evening that Israel is the only Middle East country which is absolutely anti-colonialist and insists that the big powers cease treating the Middle East as a colonial empire.

In a message from the Israeli Government, Rabin asked for fifteen million dollars from Toronto's 110,000 Jews for the special Israel Fund of the United Jewish Appeal. The commander of Israel's victorious armies during the Six-Day War hinted that the main obstacle to peace in the area is the intervention of the big powers.



Yitzhaq Rabin

ISRAEL OPPOSES PEACEKEEPING FORCE

Rabin, who spoke at Beth Tzedec Synagogue, said his government is opposed to a peacekeeping force in the Middle East because his country is for peace. If peace were established following an agreement among neighbors there would be no necessity for foreign troops to police the borders. Israel, he continued, has had experience with peacekeeping forces. Foreign committments to defend the country have never been of help, because the essential problem is between the Arabs and the Israelis.

Rabin also said that Israel will not move one inch from the newly-won territories without a peace agreement. If the major powers would leave the small countries alone and not apply colonialist tactics in the Middle East, then peace would come.

SOVIETS SEEK TO LEGITIMIZE PRESENCE

He hinted that the Soviet Union would like to formally establish itself in the Middle East by contributing soldiers to a peacekeeping force. Such a move would, of course, consolidate the colonization of the area by a foreign power.

The Israeli general praised the United States Government for its aid to Israel and added that despite public statements to the contrary, the Soviet Union has carried out combat missions for Egypt and is actually involved in the conflict. Thus the question remains whether the Soviet Union wants peace. If she and other powers will cease intervening, peace will come, he concluded.

The United Jewish Appeal is asking for money for the social and welfare programs of Israel and for the absorption of new immigrants. This help is necessary because the Israelis are overtaxed due to defense commitments and cannot take care of welfare programs.

RABBIS OPPOSE HARASSING JDL

Lakewood, N.J. (Special to The Canadian Jewish News).—The Rabinical Council of America, the largest body representing the traditional Rabinate in the United States and Canada, has rejected an appeal by some American organizations to condemn the Jewish Defense League.

Dr. J.B. Soloveitchik

The guest speaker at the Mid-winter Conference was Dr. Joseph B. Soloveitchik of Boston. Toronto participants were Rabbis Gedalia Felder, Sholom Gold and Nachum L. Rabinovitch.

When the suggestion was raised that the Rabinical Council join certain national organizations to condemn the Jewish Defense League, the President, Rabbi D.A. Berzon, declared that this issue had been raised at an executive meeting prior to the conference and that it had been decided not to take any stand.

"We have enough problems", said Rabbi Berzon, "to fight against the entire world. Why should we fight among ourselves?"

Rabbi Zev Segal of New Jersey, Honorary President of the Rabinical Council, declared his support for Rabbi Berzon's position. The suggestion was then removed from the agenda.

In his address to the conference, Dr. Solovietchik said that the future of Judaism in North America depends on the ethical and intellectual personality of the young, Orthodox spiritual leader on the community level. The final victory of tradition over movements that tear Jews away from Judaism depends in large measure upon the Orthodox rabbi of the new generation. The traditional rabbi, he continued, should be different not only because of his skull cap, but should stand out for his ethical and intellectual personality (see editorial page 4).

Commentary

by M.J. NURENBERGER

THE END OF THE FEDAYEEN?

The recent isolated terrorist attacks against Israel from bases in the Lebanon should be understood in the context of recent political changes in the Arab world.

The fedayeen operations at the Lebanese-Israeli border are nothing but acts of desperadoes who have lost their orientation, who don't know where they are going, and who are making the ultimate effort to announce to the world that they are still alive.

* * * * *

No matter what happens in the area of Arab-Israeli negotiations, or what the result of the Jarring talks may be, there is one outstanding fact to consider: the Arab terrorist movement is finished. It has never been a threat to Israel despite the price paid in human lives. It has never been a menace to Israel because in contrast to guerilla tactics and guerilla operations as defined by his holiness, Mao-Tse Tung, the spiritual father of all terrorists: an underground cannot flourish in a vacuum. An underground army must be backed by the local populace; it must draw its support from within the country it aims to conquer.

Certainly the hit and run tactics of El Fatah and other, similar groups could not possibly have terrorized the Jews of Israel into submitting to their rule. Therefore, from the beginning, the comparison made by some apostles of the New Left between El Fatah and the Viet Cong has been ridiculous. Could El Fatah have ever coerced the Jews in any Israeli city to cooperate with them as the Viet Cong persuaded the people in the towns and villages of South Vietnam?

* * * * *

To a lesser degree this also applies to the Arabs in the newly-won areas of Israel. The tremendous and tremendously expensive propaganda campaign of El Fatah throughout the world has never covered the fact that the Arabs in West Jordan did not cooperate with the underground. In Gaza some were terrorized into not accepting jobs in Israel. But the whole thing seems to be passé now that the Arabs in the new territories of Israel have begun to realize that they are entering the fourth year of living under the Israeli flag. Also, the world has not recognized the extent of Israel's contribution to the economic progress of the West Bank. Fewer and fewer Arabs still believe that they can change the regime by the methods of El Fatah or the Popular Front.

* * * * *

Reports from Jordan, until now the main base of terrorist activity, are unanimous in acknowledging the complete chaos prevailing in the guerilla camps.

This is how one recent, on-the-spot observer describes their decline:

"Are these the same men I knew? They wander in small groups in the mountains, thin, emasculated, dirty. Their throats are dried out from the desert sand: the Jordanian villagers who, only yesterday, had the clearest water ready for them, now would not give them even a handful of string beans. Shop owners who were in the habit of paying them a regular tax now close their shop doors in their faces. The taxi driver from Amman, who, a few months ago, used to brag about his Palestinian origin, has now removed the El Fatah insignia from his window and replaced it with a portrait of King Hussein. George Habash, the fiery leader of the leftist terrorists responsible for the hijackings, is quietly in hiding. In only Amman and its environs two hundred cells of the socalled resistance have been closed by the authorities. The guerilla has ceased to be in the occupied territories." Even in Zarqa, once considered the "Liberated territory" of the hijackers; and in Irbid, the center of the terrorists; the guerillas are dying. Yassir Arafat's assistant, Abu Ayad, openly stated: "Our fedayeen are being exterminated like bees. We must go into hiding."

* * * * *

Perhaps the most interesting occurence, also unreported by the world press in its quest for sensation, is the fact that former members and sympathizers of El Fatah are fleeing from east of the Jordan to . . . Israel. In Israel, a French magazine reports, they feel safer if they keep out of trouble. The Israelis close their eyes to their presence, knowing that the former guerillas have decided to give up.

Thus, this is the end of the fedayeen. We can, therefore, expect more isolated, brutal attacks originating from new headquarters. Now that Hussein has liquidated the guerillas in Jordan, they may try to provoke disorders from the Lebanon.

Hussein has become so strong that he is now warning other Arab rulers not to intervene in the internal matters of any Arab country. Perhaps this is the reason why the leader of Egypt dares speak of peace with Israel. He knows that the Egyptian people are longing, for peace, that they never wanted war with Israel. And as for the Palestinians, the fedayeen, who cares.

SOVIET JEWISH HERO SENT TO MENTAL HOSPITAL

Jerusalem, (JCNS). - A Soviet Army Second World War hero, Major Boris Feigin, who returned his medals to the Government nine months ago after 24 fruitless applications in twelve years for permission to emigrate to Israel, was taken, bound and chained, to a Riga Mental Institution.

This was reported by Riga Jews in a telephone conversation with friends in Haifa.

Meanwhile, a group of more than twleve immigrant Soviet Jews is staging a demonstration strike near the Western Wall, which has become the focus of "pilgirmages" and protest meetings in support of Soviet Jewry. The strikers have been visited by Cabinet Ministers and large numbers of sympathetic individuals.

One of the most moving moments was on shabat afternoon when nearly a 100 young boy and girl scouts listened in tears as the strikers, including a number of former Soviet prisoners, told them of the sufferings of Soviet Jews wishing to emigrate to Israel.

Sunday afternoon, a mass public protest meeting was held at the wall and a week of protest meetings is being organized by universities, schools and other institutions.

DIAMONDS LOSE SPARKLE

Jerusalem, (JCNS). - Israel's diamond industry suffered a 6.4 per cent drop in export sales last year, from a record $216 million to just over $202 million. Most of the loss was sustained in the first half of 1970. However, by the end of the year, sales were once again showing an upward trend.

While financial circles in Jerusalem accept that cheaper Russian and Indian diamonds -- which are not of the same high quality as Israeli polished diamonds -- have had some effect on Israel's overseas sales, they say that the main reason for last year's drop in sales is the depressed state of the economies in the United States and Western Europe. They are confident that an upward turn in either or both will have its positive effect on the Israeli diamond industry.

To disprove the theory of Indian undercutting, they point out that sales to Far Eastern countries, including Hong Kong and Japan, which might have been the first to fall to any Indian sales drive, have in fact continued to increase at a very satisfactory pace.

an editorial

THE RIGHT TO BE STUPID

Traditionally it has been the policy of the public relations committees of Jewish organizations here not to publicize via the media such fundraising activities as the new fifteen million dollar drive of Toronto's United Jewish Appeal.

This time, however, the news has been released through the national dailies as well as on national radio and television. We wonder who is responsible for this policy change.

When we consider the economic problems now facing the Canadian people we must ask whether some fundraisers are now determining the new policy of the community—if there is a new policy. Of course, in a democratic country we all have a right to commit blunders. But to paraphrase the expression of a famous poet, those responsible for this irresponsible publicity should remember:

"Everyone has the right to be stupid, but no one should abuse this right."

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TORONTO COMMUNITY LEADERS MEET ISRAEL'S ELDER STATESMAN.—With David Ben Gurion, Israel's founding father, during their recent visit to Israel. From right to left: Max Shecter, Toronto chairman of the Advisory Council of State of Israel Bonds and Max Tanenbaum, Golden Trustee discuss the world-wide goal of $400,000,000 in the sale of State of Israel Bonds during the year 1971. Both Mrs. Tanenbaum and Mrs. Shecter were present.

PROTEST RALLY PLANNED

At noon on January 30th a mass rally will be held in Nathan Phillips Square to protest Soviet sentences against those who have attempted to escape to freedom.

The demonstration is being organized by The Ad Hoc Committee for Human Rights and is sponsored by the Baltic Federation of Canada.

Arthur Maloney, Q.C., will be the main speaker.

Everyone concerned with the oppression of minorities in the Soviet Union is urged to participate.

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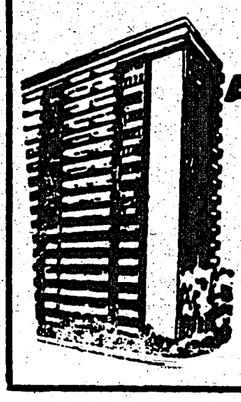

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TORONTO SYNAGOGUES AND ORGANIZATIONS

RABBI N.L. RABINOVITCH HONORED

The Rabbinical Council of America at its recently concluded conference in Lakewood, New Jersey, paid tribute to a distinguished member, Rabbi Nachum L. Rabinovitch at a special session. Rabbi Rabinovitch is the spiritual leader of the Clanton Park Synagogue in Downsview, Ontario and will be leaving shortly to assume the deanship of Jews College in London, England.

The Council particularly expressed its appreciation to Rabbi Rabinovitch for his service as Associate Editor of its Torah Journal, Hadorom, and for his many other contributions to scholarly Judaica studies.

Paying tribute to the Rabbi were two fellow Canadians, Rabbi Gedalia Felder of Congregation Shomrai Shabbath Synagogue in Toronto, and Rabbi Sholom Gold of Congregation Bnai Torah of Willowdale, Ontario.

Rabbi Charles Chavel of Edgemere, New York extolled the scholarly contributions of Rabbi Rabinovitch and he announced that a special edition of the journal will be dedicated in honor of its Associated Editor. This tribute will be sponsored by friends of Rabbi Rabinovitch in the Toronto area in appreciation of his numerous services and enduring friendship.

The Rabbinical Council of America is the largest Orthodox Rabbinic organization with over 1,000 members in the United States and Canada.

GALA ISRAELI DANCE AT PETAH TIKVA

The Petah Tikva Youth Organization will hold a Gala Israeli Dance on Saturday, January 30th at Associated Hebrew Schools.

The Petah Tikva Choir will be featured singing Israeli melodies.

TO THOSE INTERESTED IN REFORM RABBINATE

Rabbi Peter J. Rubinstein, Assistant to the Director of Admissions, Hebrew Union College-Jewish Institute of Religion, the Rabbinical seminary of Reform Judaism, with campuses in Cincinnati, New York, Los Angeles and Jerusalem, will be visiting Toronto, Tuesday, February 9th. Students interested in meeting with Rabbi Rubinstein to discuss their interest in the Rabbinate or in the field of Jewish Education, should contact Miss Davidson at the Holy Blossom Temple, 1950 Bathurst Street, phone 781-9185.

The first year Rabbinic class is now conducted at the College-Institute's Jerusalem School. Students are gaining a basic command of the Hebrew language and are deeply immersed in the life and spirit of our people in Israel.

UNITED SYNAGOGUE DAY SCHOOL

Mr. Aaron M. Nussbaum, the Principal of the United Synagogue Day School, presented a scholarly paper and led the follow-up discussion on "The Conservative Education. The Colloquium for Jewish Education at Brandeis is an organization sponsored by the Philip W. Lown Graduate Center for Contemporary Jewish Studies and the American Jewish Committee. It includes a multi-disciplinary group of academicians from various universities in the Boston area, who are knowledgeable and concerned about Jewish Education. The Colloquium is interested in exploring new ideas and new modes and models for the purpose of improving Jewish Education.

Mr. Nussbaum's presentation stressed the desirability of having a school which is both traditional in orientation and open with regard to the pupils' inquiries. It also stressed the desirability of an integrated program of studies.

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MONTREAL NOTES

ASSOCIATION OF JEWISH DAY SCHOOLS

At a meeting of the Association of Jewish Day Schools in Montreal which was held recently, Mr. Ben Beutel was re-elected president of the Association, Mr. Leon Teitelbaum, vice president, and Mr. T. Mandelcorn, secretary-treasurer. A unanimous vote of appreciation and thanks was adopted to Mr. Ben Beutel who recently had a number of meetings with the Protestant School Board of Greater Montreal and with the officials of the Department of Education in Quebec with regard to the continuation of "associate status" for Jewish Day Schools in Montreal for the coming school term.

A decision in principle was made to expand the Association to also include afternoon schools and a committee was established to work out recommendations for the participation of the afternoon schools in the Association.

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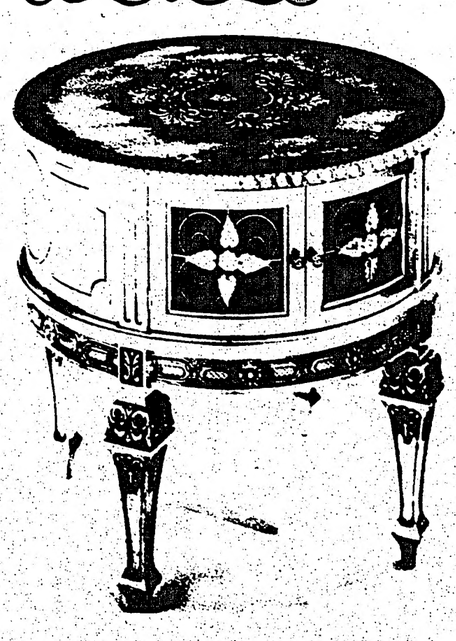

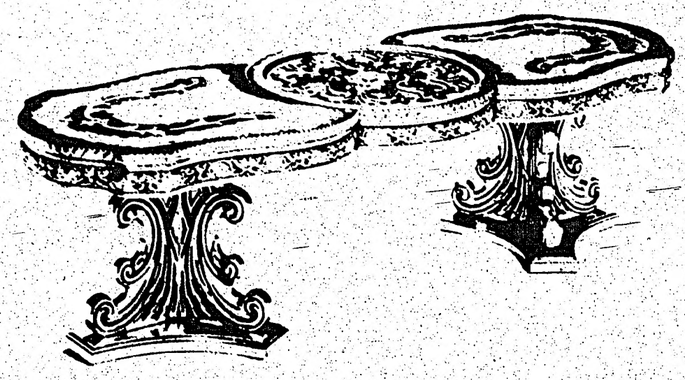

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THE BROTHERS

Studio Lab gives a Roman play, The Brothers, its own special interpretation when the show opens January 29th.

The story of the original author, Publius Terentius Afer (Terence) is as colorful as Studio Lab hope their interpretation of his play will be. Born in Carthage, Terence, brought to Rome as a slave in his youth. He was 'lucky' enough to be educated in the household of a liberal senator and given his freedom. Handson, refined and intelligent, he was quickly accepted into aristocratic circles, especially when he proved his skill at writing plays. His speciality was high comedy. But his career was to end in tragedy.

At age 31 he set out for Greece, looking for new plays to adapt. The year was 159 BC -- only one year after the first performance of The Brothers. He was never heard of again and to this day historians do not know how, where and when he died.

Terence was particularly well-known as an adapter. His plays were always based on someone else's initial work. Studio Lab has treated Terence's The Brothers in much the same way. Few of the actual original lines are left.

Director Ernest J. Schwarz and playwright Rex Deverell have taken the basic theme of The Brothers and translated it in modern terms.

When performed in Rome, Terence's plays were staged during festivals. Not to be outdone, Studio Lab is also producing its own "festival". When the audience is let into the theater at 8:30 p.m. it will be to see Studio Lab in a fair-type atmosphere and the audience will be invited to participate in the stalls in the "fairground". This period of the play will last about 30 minutes. The performers themselves run the booths and close up shop eventually to allow the play proper to proceed.

DOMESTIC BLISS? — Gale Garnett (Tiffany) and Ted Follows (Bob) in one of the very few quiet moments in "Mary, Mary" now at The Theater, St. Lawrence Center, Toronto.

SCHOOL CHOIR FESTIVAL

Some 300 singers in choirs representing eight Jewish schools will participate in a Jewish Song Festival, scheduled for Sunday afternoon, February 7th, 2:15 p.m. at the Shaarei Shomayim Synagogue, 470 Glencairn Ave.

The Festival, in observance of Jewish Music Month, is cosponsored by the Toronto Board of Jewish Education, and Canadian Jewish Congress (Central Region).

A program of songs will be presented based on the Liturgy, Bible, Yiddish folk songs, Chassidic melodies, and Hebrew songs of modern Israel.

Jewish song is a popular element in the school curriculum, and the forth-coming festival has engendered much enthusiasm among the choirs and students of participating schools.

Following schools will be participating in the Festival:

Beth Emeth Bais Yehuda Talmud Torah (Associated) and Religious School, Beth Tzedec Congregational School, Bialik Hebrew Day School, Borochov School, Community Hebrew Academy, Temple Emanu-El Religious School, Temple Sinai Hebrew School and the United Synagogue Day School.

Greetings will be extended by Mr. Phineas Schwartz, Chairman, Pedagogic Committee, Board of Jewish Education and Mr. Ben Steinberg, Co-Chairman, Music Committee, Canadian Jewish Congress and Mr. Herbert H. Solway, Q.C., is Chairman, Board of Jewish Education.

THEATER IN TORONTO

BLITHE SPIRIT - OUTDATED WIT

by Stephanie J. Davids

Opening night at the O'Keefe Center is always exciting. From the crowded lobby, to fashion setters, to the impending presentation, an air of suspense and magic prevails.

The evening Blithe Spirit made its debut there was an added gaiety, for Noel Coward is an already established success with Torontonians who saw the Noel Coward Revue.

Here lies my faux pas. Having thoroughly enjoyed the latter production, I could not conceive of being any less impressed with Blithe Spirit. So in I went ready for a roaringly funny evening. However, my appetite for humor was not satiated. Though I could appreciate it, I felt that the humor was geared towards an audience in the 40's rather than the 70's. Lines which were considered risque several years ago are now incorporated into everyday language.

Some of the dialogue is indeed witty. Ruth, Charles' second wife, says, "Then we can go up to bed". Elvira, his first wife, interjects, "Get rid of her," which only Charles hears. When he responds, "That's totally immoral," Ruth is caught in a frenzy.

Edith (Sylvia Brayshay), the maid, not only contributes touches of comedy, but also helps to return the dead women to their happy hunting ground. Madame Arcati (Beryl Reid) is responsible for the few humorous monologues. She says of her crystal ball, "Damn the thing, I should have got one of those with snow in it." Ruth (Rosemary Martin), Charles (Patrick Cargill), Doctor and Mrs. bradman (John Hart Dyke and Olga Bennett respectively) are cast well. But I found Elvira (Amanda Reiss) to have a screechy, strained voice, not at all indicative of the beauty possessed by Charles' first spouse.

Setting, by Pamela Ingram, is elaborate and reflects the comfort of middle class gentility in England. Had Nigel Patrick done a bit of editing, the play could have been apropos to today's audience.

Too bad Blithe Spirit is limited to body recall -- no soul!

MARY, MARY

by Grunya L. Zalman

You may have heard alot about a certain woman, and, from what you've heard, think you're not going to like her. On meeting her, however, you find that she's enchanted you after all and, as time goes by, you become fonder of her all the time.

"Mary, Mary", now in repertory at The Theater, St. Lawrence Center, is like that.

The comedy concerns a man and woman who are in the midst of getting a divorce, meet with their lawyer to clarify a tax problem, and find, after numerous jingles, jangles and suitably heart-stopping moments that their life together wasn't so bad after all.

The scene opens to an opulet set, quite suitable for the home of a book publisher, Bob, played by Ted Follows, who is living high on the hog. A few incongruous touches, however, jar the viewer, such as cheap, paper flowers and a flashy, modernistic lamp. These irritations, however, do not seriously mar the play's atmosphere.

The play's characters can be called stereotypes -- not an entirely bad thing. Although they are given technically flat roles, the actors enliven the chilches of type to bring the characters alive and instantly recognizable to an audience which does not have to work very hard empathize with the cast. Obviously, Mary, Mary, is not an "intellectual" play. Not to say that intellectuals will not enjoy it, but that it is unencumbered with deep psychological innuendoes to be appreciated and understood only by the socalled intellectual elite. This play is for everyone who has a heart, intellectual or not.

Dawn Greenhalgh gives the title role a warm interpretation as the wife who deep down doesn't think she's really special and needs constant reinforcement for an ego that's easily bruised. Her

(Cont. on Page 6)

the lively arts

THEATRE MUSIC FILM

by D. COHN

Harry Golden canceled a speaking engagement due to laryngitis. Silence is Harry Golden.

* * *

Peter Sellers, one of Great Britain's leading Jewish stars, continues to refuse most requests for personal appearances. Sellers is blunt about it, making it clear he saves whatever talents he has for his working day. That's when it's needed the most; he insists.

* * *

Lee J. Cobb acted like hot corn on the Cobb when asked to increase his duties on tv's The Young Lawyers. He had taken the role originally only because he would have little to do. Now that he must upgrade his footage to prevent the series from being disbarred by the Nielsen rating service, the veteran actor will receive his just dues when the series title is changed to The Lawyers.

In no way should this be considered a discredit to that fanciful young lawyer, Zalman King. Where this young Jewish actor dominates the series with his now talents it still takes the senior Jewish actor, Lee J. Cobb to win the case vs those who decide when a series must be canceled.

* * *

Opening nights are always a lot of fun but so are closing nights. If you've made a habit of shopping relentlessly for opening-nights tickets, try buying closing-night tickets. They may prove to be better entertainment values. For example, during her closing night performance at the Las Vegas International Hotel, Barbra Streisand was singing "On a Clear Night You Can See Forever," when the stage crew surprised her by blowing clouds of artificial fog onstage. It broke up Barbra and the audience, and from that point on it was all total hilarity.

* * *

Peter Falk, one of my favorite Jewish actors, John Cassavetes and Ben Gazarra not only share star billing in the movie, "Husbands", but each owns one third of the film. Originally, Falk and Cassavetes had discussed making Elaine May's "Mikey and Nicky". Four years ago, they sat down and discussed the project during luncheon at Paramount Studios but they shelved the film to do "Husbands" instead.

* * *

India may not recognize Israel, but they recognize true virtuosity, and consequently Yehudi Menuhin was presented with the Jawaharlal Nehru Award for international understanding, named in memory of India's late Prime Minister. The Jewish violinist collected the $13,200 prize after he and his sister Hephzibah gave concerts in Delhi and Bombay.

* * *

Richard Boone, of "Have Gun Will Travel" fame, told an Israel Bond audience in Hollywood that if he can line up two years work in Israel, he plans to move there with his family. He had nothing but praise for the Israelis when it came to the vocation with which he is most familiar. He said that Israel's infant film industry has talented, exciting actors and actresses with the qualities that enables them to compete. He remarked that they have the feeling that if they are not the greatest in the film industry now, tomorrow they will be. In contrast to Hollywood where everyone feels they are doing you a favor if they work for you, the Israelis were eager and willing. What would be of most interest to producers was his report that the Israelis were great at getting a great deal down for comparatively little money. They produce movies for as little as $60,000 to $120,000, and although crews were spotty, some are fantastic, they were weak in sound work. The Boones now live in Hawaii where their 17-year-old son is in Honolulu High School.

Mr. Pumpernik

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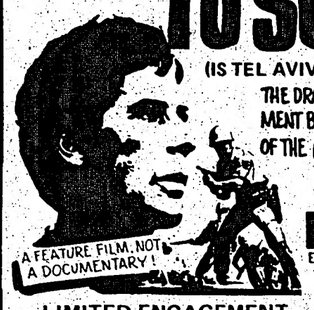
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Supremacy of French culture

A QUEBEC REALITY

Dr. Francois Cloutier, Quebec's Minister of Cultural Affairs, made an important statement last weekend,—a statement that should be an eye-opener to many in our community. Dr. Cloutier said that English speaking Quebeckers should finally realize that they constitute a minority in *la belle province*.

"This," he said, "is perhaps a brutal manner in which to call things by their real name, but one must recognize reality."

The influential Cabinet Minister of Bourassa's Liberal Government said he was interpreting recent events in the light of the linguistic policy of those responsible for the future of French Canada.

The Canadian Jewish News has maintained for more than a decade that minorities in Quebec must adjust themselves to the renaissance of French culture and become part of this new trend. The Jewish community we said, and we repeat, has made the beginning towards moving out of the cultural ghetto within the Protestant, Anglo-Saxon ghetto in which it was placed by circumstances beyond its control.

The time has come for the largest Jewish community in Canada to recognize that all French Canadians, federalists and separatists, are united in the objective to attain supremacy for French culture.

Jewish in-fighting

DO WE NEED IT?

At a meeting of Zionist groups in Toronto many voices were heard criticizing an Ontario Jewish public relations organization that publicly attacked the Jewish Defense League. This criticism was in order following an irresponsible statement in the press. As some readers may have noticed, a representative of a Jewish organization that purports to "represent all Jews" has lashed out at the Jewish Defense League in connection with Rabbi Kahane's visit to Toronto. This self-appointed "leader" made his declaration in a style characteristic of his "modesty". He said:

"We do not need Meir Kahane to teach us lessons in practical action, in utility or in Jewish ethics. In our view his actions are not only abhorrent, but are completely ineffectual and, in fact, even harmful."

* * *

We do not intend to satirize the hysteria prevailing in some Jewish circles in Toronto because of the visit of the JDL leader. This is a problem too earnest to be dispensed with lightly. Were it not our problem, we could ridicule the whole episode and enjoy the fun. Yet when we compare the torrents of abuse streaming from different sources against Rabbi Kahane, we are reminded of a similar outburst of indignant protest against Vladimir Jabotinsky in 1940. Also, we think of the reception accorded the Irgun delegation in the United States when it publicly denounced President Roosevelt and Churchill for their complete silence and inactivity on the Jewish question during World War II.

At that time a leader of American Jewry publicly stated that the Jews should wait until the end of World War II to deal with problems not bearing directly on pursuing the war against the Nazis. Once the Nazis were defeated, he said, the Jewish problem would be solved.

Another leader, still active, Dr. Nahum Goldmann, told a meeting of the World Jewish Congress in Atlantic City that we should "give up the Jews of Europe".

There was never greater unity among certain Jewish organizations in the Establishment than when it came to fighting first Jabotinsky, then the Irgun delegation. This same "unity" has now been revived in a stand against the Jewish Defense League. Why?

At a meeting last week of one of the leading organizations in Toronto, a former chairman of Toronto's United Jewish Appeal was called "fascist" when he warned the committee against becoming involved in a campaign against Kahane. In fact he reminded the august assembly of the community's wise men of what had transpired during World War II.

In fact, some "progressives" at this meeting attacked the JDL as "fascist"—an echo of an epithet launched by Moscow. It is evident that those who are misled by professional PR men trying to get their leaders' names in the papers are forgetting that the task of our generation is not to unite against a Jewish group, whether one agrees with its policy or not, but to rally against those who have declared war on us.

To publicly state that JDL activities constitute a "disservice to Soviet Jews" is exactly what the tyrannical regime in Moscow would like the North American Jew to do. Moscow would like to get rid of a group that declares it will not allow the building of American—Russian bridges on the bodies of dead Jews.

* * *

The question before the community is not whether one agrees with the philosophy of the Jewish Defense League. The basic issue is that we must reject attempts by any Jewish organization to publicly assume or reject responsibility for the activities of another group. In North America no one in "Jewish leadership" is elected by secret ballot to represent "the Jewish people". On this continent any group has a right to argue against the principles or tactics of another group and to proclaim its own program. Both the opponents of Rabbi Kahane and the supporters of the JDL have no right to speak on behalf of *all Jews*. Up to now the JDL has never stated it speaks on behalf of all Jews. There are those who disagree with the methods of the Establishment and others who disagree with the activities of the JDL. A chairman of a Jewish organization in Toronto is certainly not an historian appointed to judge whose activities constitute a "disservice to Jews".

* * *

To assume that "the Jewish people" are responsible for any Jewish organization, that "the Jewish people" must bear the responsibility for the action of one group, is an antisemitic point of view. We must reject this attitude as being inconsistent with any democratic tradition.

* * *

What did Kahane say in Toronto last week? At a meeting the militant New York rabbi stated:

- When we say "Never Again" we think of Auschwitz, where a third of our people were exterminated, and of another three million in the Soviet Union who are facing cultural genocide. We believe the young understand us. The young are now asking their parents what they did during World War II to rescue the Jews from Hitler, "just as I asked my father that same question."
- Some ask, is it not true that other organizations have proclaimed slogans like "Never Again"? Our answer is that ours is more than a slogan. In the fifty-three years since the persecution of Russian Jews began there has never been any mass demonstration against Russian antisemitism. The first occured *after* our activities began. We are glad that these demonstrations took place. Yet we say that the Russians must be harassed into realizing that this problem will not get off the front pages of the newspapers until persecution ceases.
- What is our purpose? It is to effectively demonstrate that *the problem* of Jewish persecution in the Soviet Union is acute. If the State Department in Washington, known for its peculiar attitude towards Jewish demands, asks the Department of Justice—following demands by certain organizations—to try legal tricks to stop us, we say:

"They will not stop us. We are not afraid to suffer and to pay the price of vigilance. The first task is to conquer fear, the fear that doomed European Jewry during World War II."

* * *

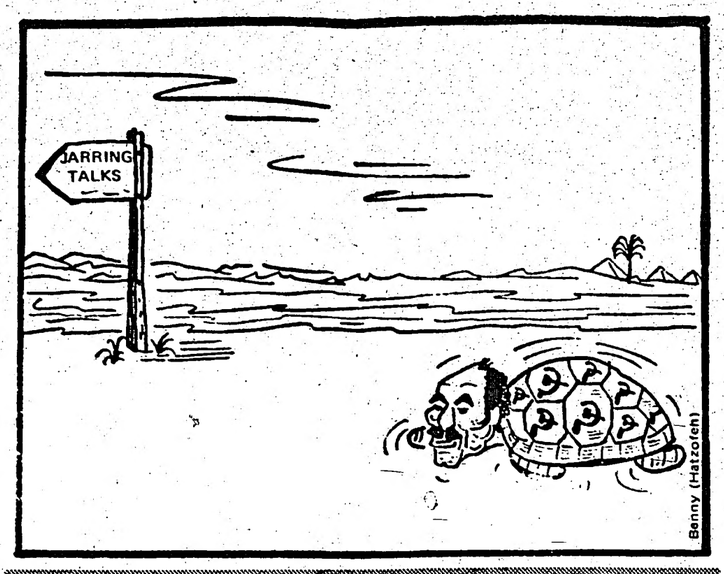
This is the platform and philosophy of the Jewish Defense League. This platform and the activities of the JDL are less violent than were those of Martin Luther King. Because the JDL takes a militant stand the Soviet Union is making every effort to blackmail the United States into illegally hindering its activities. A Soviet official, in an article published by the New York Times on January 22nd, stated that Kahane draws "inspiration and support from Israel." The official continues by attacking Israel and the League's philosophy and states that, "One should not forget that the people of Israel have annexed the territories of their neighbors since 1947."

This sentence shows that the Soviet Union is attacking the Jewish Defense League for the very reason that Kahane says Russia is against him. It is through Kahane, as Israel's leading newspaper, Maariv, stated last week, that Russia aims at the Jewish protest movement against Soviet persecution. It is an effort to silence public opinion and to again isolate the Jews of the Soviet Union.

The Soviet Union, its government that arms the Arabs for war against Israel, a regime that persecutes its Jewish minority, is waging a propaganda war against the organization that is committed to keeping alive awareness of the Jewish problem in Russia.

Is it the task of another Jewish organization to help Moscow silence the Jewish Defense League? This is the question. The answer is irrelevant to the position we take on how to best fight antisemitism in Russia.

Moscow calls "fascist" not only Kahane, but also the Government of Israel. Its Number-One-Fascist is Moshe Dayan. All those who would not surrender to its *diktat* are *fascists*, according to Moscow. Should Jews emulate this campaign of slander and terror launched from the capital of political ignominy?



LETTERS TO THE EDITOR

STUDENT REPLIES TO RABBI

The following is in reply to a letter from Rabbi J. Immanuel Schochet in the January 22nd issue of The Canadian Jewish News.

Dear editor,

In regard to Rabbi Schochet's letter to the editor (Pearson Agrees. . .) we, the target of the attack wish to defend ourselves.

We feel it was an irrational reaction on the part of Rabbi Schochet to make value judgements on the personal motives of our past actions in the Jewish Liberation Movement.

As a student of psychological motivation I find it difficult to accept a psychoanalysis from a rabbi who himself exhibits logical inconsistencies in his own throughts and actions. In the "armchair" psychology game of slandering people's conscious and unconscious intentions for the way they operate (in supposedly worthwhile causes) Rabbi Schochet seems to excel. But even an amateur can play this little game.

Rabbi Schochet, why are you a rabbi? Are you on a spiritual ego trip. Do you enjoy a religious ivory tower in this miserable world? Or are you merely working now to reserve a place for yourself in eternity? Also, do you write to The Canadian Jewish News and drop "buddy" names like Lester Pearson because you are a humble rabbi? It sounds vicious doesn't it?

Well your attack on the past record of my comrade and me is no less vicious. By the way, unfortunately I did get my name in almost all the papers and, to my regret, it stood out quite clearly beside the four or five lines of minimal news coverage. But if we had got more coverage my name surely would have been hidden by the news of Rabbi Eliezri's speech, guerrilla theater, mass protest tactics and other far more important aspects of the event. Note, we complained about the meagre coverage.

Also, the rabbi mentioned our "antics" such as getting arrested in a safe city like Ottawa and receiving a mere twenty-five dollar fine. It is easy to view the consequence as harmless after the fact, but before the sit-in reliable people were betting on up to six month jail terms and fines running into the hundreds of dollars. And if this act is so timid I dare the good rabbi to get out of his sheltered synagogue and get his feet cold and wet in some Ottawa snow in front of the Russian Embassy. G-d forbid, I should ask the good rabbi to get himself arrested!

I am not very religious (although my other sit-in companions are) and because I do not expect much to be done for our people by the spiritual world I have become obsessed with their struggle in the material world. I feel very desperate and thus would do almost anything for this cause. I cannot rest waiting for the Messiah, Rabbi! You approach the problem in the way you feel is right and leave me and my companions to do what we feel is necessary.

How can you take comfort when history has proven you wrong?

Michael Luther
Toronto

A HOUSE DIVIDED

Dear editor,

The Jewish students at York University and the University of Toronto experienced two rather different and dramatic events last week. The first was an inspiring and emotional meeting with a rabbi. The second was a degrading and shameful spectacle perpetrated by a representative of the Canadian Jewish Congress on radio and TV.

The first event was the momentous meeting of hundreds of students with Rabbi Meir Kahane of the Jewish Defense League. The students came, with at best, rather skeptical attitudes. The image of this rabbi and the Jewish Defense League have been distorted and maligned by such organizations as the Kremlin, the Canadian Jewish Congress and B'nai B'rith. The students were confused and rather pessimistic. They expected to see a husky, leather-jacketed thug who would yell the old "brown shirt" slogans. No sir! Here was a slight, dark Jew, wearing a yarmulka. . .a Rabbi. When he spoke he made the students aware of Jewish history in all its tragedy, as well as dignity. Rabbi Kahane brought out a spirit long dormant, too long dormant in the soul of Jewish youth. He brought the Jewish cause to life for the Jewish students on campus.

The applause to the Rabbi's remarks and emotion on the faces of the students was unbelieveable. Hundreds of students clamored to sign up with the Jewish Defense League. These are conscientious Jewish youth. Sometimes they are labelled as radicals or leftists. Fascism and immorality have no lure for them. Yet they signed up en mass with the Jewish Defense League.

The question comes to mind, who conjured up the image in the minds of Jewish youth that made them become skeptical and pessimistic? This image was shaken to its foundations when hundreds of students became the followers and admirers of Rabbi Kahane. The Rabbi is loved now more than ever by those who met him. The Jewish Defense League is now a fait accompli on the Toronto campuses. Lest my question be forgotten, the answer is partially provided by the second dramatic event of the week.

This was, of course, the shameful and despicable spectacle of a member of the Canadian Jewish Congress commenting to the press, radio and TV that, in effect, the Rabbi was on an ego trip, that he was shifting attention away from Soviet Jewry, and that his activities were harmful to the Jewish People.

When the Kremlin makes such utterances, we understand their shameful motivations. However when a Jewish leader (who put him there and why baffles me) comes out and degrades a fellow Jew, something is not kosher!

First of all Rabbi Kahane came as the guest of campus Jewish youth on behalf of a dire Jewish cause: Soviet Jewry. The students were insulted and bewildered at the public intervention of the Canadian Jewish Congress. Would they prefer the students go to the New Left, or assimilate? Is it such a shock to them that Jewish students are reasserting their Jewish identity, that the Canadian Jewish Congress runs to the press, radio, and TV to utter protest? The question now circulating on the campuses, is who gave the Canadian Jewish Congress the right to insult an integral element in the Jewish Liberation struggle?

The Jewish people has always prided itself in being pluralistic vis a vis ideas and tactics within the perimeter of Jewish life. This is the essence of Jewish democracy. This Jewish democracy has suffered a severe jolt at the hands of the Canadian Jewish Congress, the organization which has the temerity to slander one school of thought within our people.

This brings to mind the spectacle when the Kremlin summoned several "respectable" Soviet Jews (such as General Dragunsky) to tell the world that the Jews had it good in Russia. This was a degrading experience for the Jewish people; so too were the Jewish Kapos who assisted the Germans in Auschwitz.

Enough degradation! The Jewish struggle for survival and national liberation is a tough battle. None of us has an easy key to the solution of this problem. We are all trying. Ridiculous in-fighting will make fools and corpses of us all.

Stanley Steinman
Downsview, Ont.

AUTHORITIES OPPOSE DEMONSTRATIONS

Dear editor,

In a recent issue of your paper there were two interesting items on which I wish to comment.

In a front page story there was a report regarding the split in the US Jewish community regarding the Russian Jewry problem. The article implies that orthodox Jewry is split -- one side advocating militancy, the other diplomacy. If your reporter were aware of the true facts he would have pointed out that the militants are a minority of a few hundred and the orthodox community is united against arrogant and provocative acts.

The real issue at hand is the problem of demonstrations versus quiet diplomacy.

The Lubavitcher Rebbe's position against demonstrations is well known. The Rebbe recently stated that hundreds of Jews have been exiled as a direct result of public demonstration against Russia.

The "Moestzes Gedoler Hatorah" -- Supreme Council of Torah Sages -- headed by Harav Moshe Fienstein -- recently met to re-evaluate their position against demonstrations. The "Moestzes" reaffirmed their position and called upon American Jewry to use quiet diplomacy. Both positions are based not only upon broad Torah visions but on concrete information from experts on the subject.

In Toronto, as in all other orthodox communities, the Agudath Israel movement and Lubavitch organization are already on record as opposing demonstrations because of the above rulings issued by Torah-Jewry's leaders.

The Leirei Agudath Israel of North America, orthodox youth movement also issued a statement which read in part "History has taught us a profound lesson, that whenever Jews act irrationally without the guidance of Torah and its authorities, their actions brought dire consequences. Now to various groups have appealed to the emotions of the Jewish masses without fully weighing the dangers to Soviet Jewry. We feel it our duty and obligation to cite the opposition of our Torah leaders to demonstrations".

The "Moetzes" issued a "call to prayer" throughout the country. In New Jersey at what was described as the largest gathering ever held on behalf of Russian Jewry, 15,000 people from all walks of life attended. Such a "Kidush Hashem", which certainly has a positive effect on Russian Jewry.

This decision by orthodox leaders opposing demonstrations is the real issue splitting American and Canadian Jewry.

The other item I wish to comment on is the attack levelled by some of your readers against the establishment and supported by your editorial.

The specific incident in question was the failure of the Canadian Jewish Congress to cooperate at a "chain in" on behalf of Russian Jewry by come students. I wish to discuss the at-

(Cont. on page 8)

ASK THE RABBI

a JCNS featurette

Is there any halachic ruling about the playing of musical organs in synagogues during services?

There is a vast literature on this subject since this was one of the issues between the early reformers and the Orthodox rabbis. All the Orthodox rabbis declared that it was forbidden to have an organ playing in the synagogue even though there is a good deal of evidence that an organ-like instrument was used in the Temple.

Three reasons are generally given for the prohibition: it is forbidden to play an organ on Sabbaths and festivals; it is aping Gentile worship; and it is forbidden to "rejoice" in this way after the destruction of the Temple. A discussion of the legal questions involved is to be found in W. Gunther Plaut: *The Rise of Reform Judaism*, pp. 166-169.

Can you elucidate two passages from Isaiah—7, 14 and 9, 6—which, in some translations, have apparent Christological associations?

The Hebrew word *alma* in Is. 7, 14 simply means a "young woman," not "a virgin" for which the word *betul* is used. The New English Bible, for instance, renders the word as "young woman." In the Jewish tradition Isaiah 9, 6 refers either to King Hezekiah or to the Messiah.

A general observation is in order here. It is now held by the majority of Biblical scholars, Christian as well as Jewish, that whatever the Hebrew prophets were they were not a kind of ancient Old Moore's Almanack fortelling the remote future in detail. Thus all attempts at searching the words of the prophets for detailed forecasts of events which actually occurred, or are said to have occurred, long after their day is seen to be an exercise in folly. This is why only the most fundamentalist of Christians would dream nowadays of quoting verses such as those to which you refer as prophetic anticipations of the Christian faith.

On Tevet 26 we observe Yom Kippur Katan. What is its significance?

The "minor Yom Kippur" fast day is observed on the eve of each new moon (Rosh Chodesh). The custom is late but has been traced back to Germany in the middle of the fifteenth century. The name Yom Kippur Katan was given to it by the Cabalists of Safed in the sixteenth century and its widespread adoption was under the influence of these masters who taught that it was necessary to enter the new month cleansed of the taint of sin.

In fact, the observance of this day is bound up with the Cabalistic doctrine of the "exile of the Shechina" represented by the waning of the moon. The interested reader should consult G. Scholem: *On the Cabala and its Symbolism*, pp. 151-153.

SERMON FOR THE WEEK

THE TORAH IS THE LIGHT

Moses stretched out his hand toward heaven, and for three days there was a pall of darkness throughout the entire land of Egypt. People could not see one another, and for three days no one could rise from his place; but all the Children of Israel enjoyed light in their dwellings (Exodus 10:22,23).

How do we explain that there was light for the Israelites and only darkness for the Egyptians? Based on a Midrash that compares Torah to light, the Hasidim tell us that the light came from within because the Israelites were constantly studying Torah.

The story is told that many years ago, when Palestine was under Turkish rule, a cruel Pasha forbade the Jews of Safed to kindle lights at night. Every evening the whole city, formerly illuminated by the light from the windows of houses in which diligent students were studying Torah, was completely shrouded in darkness.

But the windows of Rabbi Joseph Caro still glowed at night. It seemed as though he were defying the decree, and the defiance was spreading because night after night more and more windows were aglow, and the Torah chant was heard everywhere. When the lights grew brighter, the Pasha's guards reported to him these violations.

The Pasha, galloping at the head of his horsemen, furiously descended upon the Jewish quarter and stopped first at the house of Rabbi Caro, from which came the brightest light. Without knocking, he rushed into the Rabbi's house and beheld a strange sight. The Rabbi sat poring over his sacred Book; and the entire room was aglow with a luminescence that seemed to come from the walls although no lamp was burning.

The Pasha inspected the walls and saw they were covered with fireflies. When he demanded an explanation the saintly sage told him that during the day the room was thick with these insects, and in the twilight they shed light for him and also flew to every house in Safed where the Torah was studied.

"I don't understand," said the astonished Pasha. "Why do the fireflies spend the day in your room instead of absorbing the sunlight outdoors?"

With a twinkle in his eyes the Rabbi replied: "Evidently the Torah not only illumines the lives of those who study it, but also the fireflies who listen."

Observing the radiant affirmation in the saintly Rabbi's expression, the Pasha proclaimed a new decree.

"Light up your homes again! The old order is void. I can compel men to do my will, but this is beyond my power."

Wherever Jews study Torah, there is light.

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartmore House, Hartford, Conn.

STUDENTS WRITE FROM OUR CAMPUSES

EXCLUSIVE REPORTS FROM UNIVERSITY COMMUNITY

Professor Shlomo Avineri

ISRAELI MARXIST STATES HIS CASE

by Mark Michaels and Michael Luther

Shlomo Avineri, the Marxist theorist from the Hebrew University of Jerusalem, in a lecture at York University last week spoke on Israel's relationship with the Palestinians and her position in the Middle East.

THE POWER CONFLICT

Avineri explained that, "the main conflict is focused in a number of concentric circles where there exists a level in which the big powers are involved and a level in which the Arab states are involved. At the root of the problem, however, runs the basic conflict between two nationalism and two nationalities, -- the Jewish and the Arab."

Avineri does not attribute the main factor of the present situation to conflicting imperialisms, for "the great power conflict is derivative of the local one."

He explains that Israel was not an implanted imperialist enclave as Third World propaganda would have people believe. Avineri maintains that Israel's birth and development did not assume the familiar pattern of a colonial nation.

"In the beginning" (1948), he said, "Israel got divided support from the US -- a support given by a president who was told by his State Department not to support Israel." The meagre backing that Israel did obtain was mainly due to the humanitarian climate prevailing after the holocaust, as well as through American Jewish money and pressure. According to Avineri "it was not given because of an American economic imperialist interest in the Middle East." He said that if America had ever been an important imperialist benefactor in the Middle East, the situation has favored the Arabs, especially as regards their much-coveted oil.

"LOYALTIES" OF EXPEDIENCE

Avineri exposed the historical fact that at the time of independence, Israel received its main support from the Soviet Union which "armed the Jewish State with Czech weapons and condemned the Arab position". He said that Israel was the only anti-imperialist nation in the Middle East. "In 1948. . .all the Arabs were friendly and aligned wih colonials powers." Avineri further discounts the myth of Israel's birth as an imperialist phenomenon by describing the power changes as irregular and out of character in the Middle East to fulfill any prerequisites for colonialist labels.

He noted the shift on Russia's part toward the Arab cause after 1948 and the utilitarian alignment of France and Britain with Israel in 1956 as well as the anti-Israel stand of the United States on the Suez incident. Avineri recalled a further reshuffling of loyalties before 1967 when France returned to her anti-Israel pro-Arab stand, and Britain reinforced her tacit pro-Arab position. Since then the U.S. has been half-heartedly backing an internationally alienated Israel. He concluded that this cannot be simplified into a pattern of great power confrontation "it does not resemble the North Korea, West Berlin etc. . .power alignments."

PROMINENT ISRAELI PROFESSOR AIRS HIS VIEWS.—In a lecture at Toronto's York University last week Shlomo Avineri of the Hebrew University of Jerusalem discussed possible just solutions to the Mideast conflict.

PALESTINE QUESTION ALL-IMPORTANT

Avineri carried his thesis further: "The conflict in its ultimate form is not a conflict between Israel and its Arab States. . .the conflict is between us and the Palestinians who have been helped by the other Arab countries." He ruled out any prospects for peace in which the Palestinian issue is not justly ressolved.

Peace plans, such as demilitarizing Sinai are useless, according to Avineri, because Gaza (as Palestinian turf) renders the problem "irreduceable". He ensured the audience that any such agreements reached would be sabotaged by the guerillas.

On the subject of the guerrilla movement Avineri seemed amused, "The Palestinian guerrillas have been ineffectual in their efforts to "liberate" Arab land. In three and a half years they have not been able to reclaim one square inch of our territory." He saw no comparison between the Fatah and the highly successful military exploits of the Viet Cong. "Such a comparison is a joke!" exclaimed Avineri.

In the specific relationship of Israel with the Palestinians, he noted a move towards a greater sensitivity and openmindedness toward the Palestinians in Israeli government circles. Avineri said that even Golda Meir is taking a more understanding approach to this question. General Allon's West Bank policy reveals a noticeable shift in political position on this issue. Avineri also saw a similar encouraging picture on the Palestinian side.

He regards the West Bank Arabs as the "most moderate and knowledgeable about Israel," because West Bank information about Israel is not filtered through the reactionary Arab propaganda machines. "The Palestinians here see us more realistically," he said. He did admit that "they certainly don't love us. . .but they know we are not just a colony of fanatic religious Jews. . .or a nation to be subjected to Arab willingness." His impression of the overall picture of future Israeli-Palestinian relations is heartening. But a just solution must be a prerequisite to ultimate solution of the conflict, said Avineri.

FAVORS PALESTINIAN STATE

Avineri would like to see as the first step the Israeli government "unequivocally and clearly state. . .that she would be ready to negotiate a peace agreement with the Arab states and with representatives of the Palestinians." He envisions a Palestinian state established on the West Bank with Gaza as an outlet to the sea and an initial state population of 850,000 people. Avineri feels that this state could be set up by mutual Arab-Israeli agreement and aid. Furthermore, he sees the necessity that Israel to be recognized by at least one Arab state, especially a Palestinian, before her national integrity can be truly affirmed. He plays down the instigating influence of the superpowers (especially Russia) and stress the importance of the resolution of the Palestinian problem.

It is hoped that Mr. Avineri has not been to naive in his cursory treatment of Soviet involvement in the Middle East. Such an approach, however may be necessary for a solution such as Shlomo Avineri proposes.

With this issue The Canadian Jewish News is inaugurating a column from our universities.

Too long have we waited for the voice of the Jewish student, to hear the committed and the non-committed on the march of Jewish history.

The Canadian Jewish News invites students in post-secondary institutions in Quebec and Ontario to communicate with the newspaper.

A special cash prize will be awarded for the best contribution to this column by a student. Details in next week's issue.

Correspondence accepted for publication will, of course, be subject to editing.

ACTIVIST ADDRESSES YOUTH.—Hundreds of university students thrilled to the words of Rabbi Meir Kahane, founder of the Jewish Defense League, when he spoke in Toronto last week.

Rabbi Meir Kahane

THE LECTURE THAT SHOOK THE STUDENTS

by Mark Michaels and Michael Luther

Rabbi Meir Kahane, founder and leader of the militant Jewish Defense League, spoke at York University to an overflowing, attentive audience last week. His message of self-help and activism as the only method possible for dealing with the problem of both covert and over anti-semitism throughout the world in general and Russia in particular, was clear and extremely inspiring.

He reminded the audience of the passivity of American Jewry during the Second World War. He said that a world Jewish problem now exists, and that we have "an opportunity to wipe away to a small degree the most shameful blot on the Jewish name -- the holocaust". The real culprits in the death of six million, according to Rabbi Kahane, were neither Roosevelt nor Pope Pius XII (who both bear a great deal of responsibility), but the "Jews who only talked and mimeographed pmaphlets, instead of demanding that the rail lines to Auschwitz be bombed."

FROM "NICE JEWISH BOY" TO ACTIVIST

Kahane brilliantly stressed that Jews of the Diaspora must develop the same image of themselves as Israeli Jews have. That is, an image of self-respect and pride in their Jewishness. Respectability is a facade that must no longer be maintained. It was, as he said, "respectability that killed the Jews at Auschwitz." The image of the Jew must be changed from that of a "nice respectable Jewish boy" to that of the activist.

His appeal to young Jews is roughly parallel to that of a Bobby Seale to young blacks. The Jew will no longer be the passive recipient of anti-semitic remarks and acts; he will strike out at his tormentors. Turning the other cheek is not the correct response. One must fight for what one believes; even if this embarrasses the Jewish Establishment.

TIMID ESTABLISHMENT DENOUNCED

Kahane denounces this same Establishment for its attacks on the Jewish Defense League. He believes that its leaders make these attacks not because they fear that the actions of the JDL will worsen the situation of Jews in the Soviet Union (he says that because of the actions of the JDL the number of Jews leaving the Soviet Union has increased to two thousand a year), but because the Jews of the Establishment fear adverse reaction from the gentile community and a new outbreak of antisemitism."

The Jewish Defense League took the problem of the Soviet Jew "off page forty and put it on page one." He aims to make the problem one of every person, not only of the Jews. To those who don't like Jewish radicalism or Jewish causes, his response is a simple and direct "up against the wall; if you don't like it, it's too bad."

A CAUSE OF OUR OWN

The principle of the JDL as he put it is "Ahavat Yisroel" -- love of Jews. To this end he will support anything that includes a beneficial outcome for the Jews. Although the Vietnam War is an extremely unpopular one (and to us an immoral, unjust battle), Kahane said that he can support the American involvement in Vietnam as it is expedient for Israel. That is, Israel needs American arms, and if the only way to obrain these is by Jewish support of American policies, then he is willing to provide that support. The Rabbi condemned Jewish self-haters who bleed for everyone else's cause. Our cause is most urgent; we can support others -- but the Jews come first.

The JDL has come under continuous attack for its bombings of Soviet facilities and harassment of Soviet citizens in the United States. Kahane answered criticism by stating that there must be incessant protest demonstrations on behalf of Soviet Jews. Anything necessary is acceptable to Rabbi Kahane, including harassment. As he put it, "if the Jews of Russia are not free to go to Israel, then Soviet citizens are not going to play in Central Park, or if Jews are prisoners in labor camps, then Russians will be prisoners in their embassies."

WORLD SYMPATHY MEANS NOTHING

Sympathy, he said, is easy to obtain, but accomplishes nothing. "One Jew dead, sympathy, two Jews, more sympathy. . .six million dead. . . monuments." Thus, he made the totally valid point that the sympathy of the world won't help us. We alone bear the onus for freeing our people in Russia.

There was massive, sustained applause for the following: "if you love us (Jews) fine, right on." If not, too bad, BUT WE ARE GOING TO LIVE: NO MORE KADDISH, NO MORE YIZKOR, LET'S LIVE!", and "No one will help the Jew except the Jew."

Kahane finished his address by demanding that his audience become obsessed with the Soviet Jewish cause. He said, "you must reach the point where you are not able to eat, or to sleep without constantly thinking of Soviet Jewry."

Jews must be prepared to sacrifice for the cause, to get arrested if necessary -- this time for a Jewish cause. Kahane believes that when the Soviet government realizes the cost of keeping the Jews incarcerated in the Soviet Union, it will let them emigrate. Until that time we must continuously campaign for their release.

In conclusion, although one may disagree with some of his tactics (e.g. harassing Russian children), one cannot withhold admiration for his devotion to the cause, for his helping establish a new Jewish consciousness in North America, and for his desire to see the Jew free throughout the world.

WHO IS A JEW?

MEMBERS OF THE TRIBE

JCNS exclusive from London

According to the Halacha the question "Who is a Jew?" is decided on the basis of the mother's status. GERALD ABRAHAMS, barrister, author and chess master, traces the origins of the rule and examines its relevance to present-day needs.

Some words act as containers, others as sieves. The word Jew, for historical reasons, performs both functions.

Looked at objectively, here is a group (kehilla in a wide sense) which has lived in Time rather than in Place. In that group are to be found a congeries of aggregates and of individuals differing in physical type, ethnic origin, nationality, culture and religious belief.

In that container it is hard for the outside observer to unify the contents. Yet he knows that there must be some unifying characteristics to have made possible the survival of the group.

The permanent presence of Jew-hate has contributed some cohesive force. But this does not create Jewish reality; more important is that loyalty which is found even among the "outliers from the Tribe."

The unifying characteristics are subjective ones, and they have been strong. They are expressed in a certain discipline—the halacha, a way of life, a system of law binding together those who follow the path and obey the law, together with the many who do not follow the path and do not obey the law, but are claimed by the halacha as subjects of the Jewish legal system for legal reasons. Group loyalty has given the laws a general acceptance, if not a detailed obedience.

The halacha is a sieve, though its reticulations are not the narrowest. It excludes Herzl's descendants; it allows Spinoza. From the standpoint of the halacha, Jewry is a theocracy, originating in monotheistic Hebrew tribes (Joseph is described as a Hebrew) and crystallising in the Kingdom of Israel. We are nationals of that exiled nation.

Ideally, the Jew, according to halacha, is the Jew allowed by Ezra and Nehemiah to participate in the rebuilding of the nation. All those who are related by blood to those resettlers are inherently Jewish.

But everyone knows that there has been adherence to the group by many tribes (such as Khazars and Berbers) and by many individuals who were not inherently Jewish, but became Jewish by adherence, i.e., by conversion.

The acceptance of converts, however strictly (and the standard was not always as high as that of Naomi) has resulted in the fact that Jewry is wider now than the tribal theocracy of Bible times.

Entry to the Jewish group is by birth (to those who are Jews) or by conversion. So there are two criteria, family and religion.

In theocratic days these two criteria were practically one. Now they are two, because of the Jewish law which holds (in effect) that there is no exit from Judaism.

The apostate, even the apostate who does great harm to Jewry, is classified as a Jew who has sinned. A *cherem* (ostracism) may deprive him of all privileges, may consign him to an ass's funeral; but as long as he lives, he remains under obligation, and his children are Jews.

In theory, therefore, a group of atheists of Jewish blood, whether in Israel or Birobidjan, could continue as Jews (so long as they married by Jewish forms) to the end of time. That Father Daniel was not called a Jew by the State of Israel is only a political fact, a "human decision."

Yet a Jewish line can end. This is not by heresy, but by illegitimacy. The *mamzer* (bastard) shall not enter into the congregation (kehilla) of Israel.

He can inherit property, but he cannot marry according to the law of Moses and Israel. Nor can his progeny, except that the progeny of a mamzer by a Gentile is Gentile, and can become Jewish by conversion.

The definition of mamzer is a narrow one, but it sheds much light on the law of Jewish nationality. In fact, if one wants to know who is a Jew, one must first know who is a bastard.

Also because of the law of bastardy, the principles of male inheritance do not apply to Jewish nationality. To everything else, yes—to the priesthood, to the status of Levite, to all property claims—but not to nationality.

Only here does the nation of the seven prophetesses give to woman a legal importance. The law of legitimacy explains this anomaly.

A bastard is the progeny of a Jewish married woman, with husband living, by a man who is not her husband. (Also included are the progeny of the abominable associations, i.e., of incest.)

This law alone would not give to Jewish women the determination of nationality. Her relevance to the law of nationality is the consequence of a second rule, namely, that the product of a Jewish woman by a non-Jew is not a mamzer.

A strange reason is given for this: that the law regards with contempt the seed of an Egyptian.

But the real reason is easy to apprehend. In Talmudic times, Jewry was overrun by pagan soldiery. Rape was a permanent peril. The product of rape (by ancient law) is not illegitimate. Jewish women were defended legally by a presumption of rape.

If one happened to give birth to the offspring of a non-Jew, the woman and her child were treated as innocent victims of crime. This is not explicitly stated in the Talmud. But there is a tradition which seems to support this presumption, to the effect that the great *amora* (contributor to the Talmud) Mar Samuel, was the product of a Gentile.

In the writer's view, this exception to the law of bastardy affords the only explanation of the present law relating to the progeny of mixed marriages.

The progeny of a Jewish woman by a non-Jew is presumed the innocent victim of a crime. The progeny of a Gentile woman by a Jew has no such legal protection, because the obvious presumption is one of lechery.

Are these principles applicable in a protected society, especially one in which the non-Jewish element can be friendly and valuable? Should the old rabbinic rule be abrogated?

Every law can be peripherally attacked by a dialectic. But the fact that a leader of El Fatah can be a Jew, while the offspring of a Jewish hero can be treated as Gentile, seems to constitute more than a peripheral dialectic.

The outstanding question is whether a law made by rabbis can be abrogated by rabbis. The Orthodox rabbis refuse to accept the authority and the responsibility entailed in that process.

Let it remain until the advent of Elijah. Yet before he comes, much hardship may ensue to the actual "children" of Israel.

Each of the above was born and died a Jew by halachic standards. And yet Felix Mendelssohn (top left) was baptised, as were the atheist, Karl Marx (top centre), and Benjamin Disraeli (top right). Benedict Spinoza (bottom left) was excommunicated for heresy. The courts of Israel rejected the claim of Father Daniel Rufeisen (bottom centre) that he was a Jew. And the descendants of Theodor Herzl (bottom right), father of Zionism, are no longer Jews

RUSSIA'S PENAL SYSTEM

Camps of living death

exclusive JCNS report

The present structure of the Soviet court system is a pyramid, whose base is the People's Courts, and its apex the Supreme Court.

Each district has one People's Court, which functions as a court of first instance, but there are several such courts in large towns.

Next come the regional courts —one for every *oblast* (region); one for every town not large enough to be divided into districts and one for every autonomous region (Birobidjan, for instance).

Each autonomous republic and each Union republic has its own Supreme Court. In addition, there is the Supreme Court of the USSR.

In the Soviet Army, a system of military tribunals operates, the highest being the Military Collegium of the USSR Supreme Court.

Appeals against convictions or sentence can be made to the USSR Supreme Court only in cases dealt with by People's Courts or regional courts.

In cases tried by Supreme Courts of autonomous regions or union republics, there is no appeal to the USSR Supreme Court.

While Soviet courts were never independent in the Western sense, their use for political suppression has recently become more prominent.

As far as prison camps are concerned, there are four categories in the Soviet Union today: "special," "strict," "reinforced" and "ordinary."

The "special" camps are the severest. Inmates are allowed only one visitor each per year after having served half their sentence. They are not allowed to receive any food parcels at all, but may receive one letter a year.

The result of this is, in many cases, death by slow starvation, since the standard camp diet contains only one-third of the calories vital to health.

Many of the prisoners in the "special" camps are made to work in uranium mines, and mortality and suicide rates are very high.

The inmates of "strict" camps are allowed one visit a year—husband, wife, and so on—after having served half of their sentence. They are then also allowed to receive one parcel of food and clothing and one letter a year.

In the "reinforced" camps, the mail allowance is two letters a year. After half his sentence has been served, a prisoner is allowed one visitor every six months, a parcel every six months and one visit to the camp shop every three months.

There is no restriction on mail in the "ordinary" camps. Inmates may be sent money and may spend it in the camp shop.

Once they have served half their sentences, they are allowed to receive one visit every three months and one parcel a month.

A more recent, and sinister, development is the practice of declaring inconvenient people "insane" and confining them in "psychiatric hospitals," where conditions are extremely harsh.

ZEEV BEN-SHLOMO

SIXTH ANNUAL JEWISH SONG FESTIVAL

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- *300 Singers from eight Jewish schools.*
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The Liturgy, Bible, Yiddish folk songs, Chassidic melodies, Hebrew songs of modern Israel.

THE PUBLIC IS INVITED

CITY OF TORONTO

1971 REALTY TAXES

INTERIM BILLING

In accordance with the provisions of The Municipal Act and pursuant to By-Law No. 9-71 adopted by Council on January 20, 1971, the first three instalments of realty taxes for 1971 will become due as follows:

All Wards	First Instalment	Second Instalment	Third Instalment
	Feb. 10th	Mar. 31st	May 19th

The above instalments represent an interim billing of 1971 taxes based upon one-half of last year's mill rates. The balance will be billed about the middle of the year and will be payable in another three instalments. This method of billing permits realty taxes being paid in six instalments instead of the former three, and the time now given for payment covers a much longer period.

All Interim Realty Tax Bills have now been issued. Ratepayers who have not received tax bills should make immediate application at the Tax Information Counter, City Hall, or by telephone 367-7115.

PAYMENT OF TAXES

These taxes may be paid at the locations and in the manner detailed in the pamphlet which was enclosed with each bill. Please note that banks now accept payment up to the due dates. However, payments involving Tax Prepayment Certificates are to be made at the City Hall only, in person or by mail.

W.M. CAMPBELL
City Treasurer

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ADLER, ARCHIE. - On January 22nd, late of 115 Palmerston Ave.

BAKER, MABEL. - On January 25th, late of 22 Elkorn Dr.

CRYSTAL, MAX. - On January 21st, late of 15 Laurelcrest Rd.

FEIGEN, MORRIS. - On January 23rd, late of 122 Dunblaine Rd.

GLASS, BELLA. - On January 25th, late of 18 Cedarcroft Blvd.

GOLDMAN, SHOLOM. - On January 25th, late of 38 Sultana Ave.

GOODMAN, BELLA. - On January 22nd, late of 2121 Bathurst St.

GOODMAN, HARRY. - On January 19th, late of Fairview Ave.

KAELL, BESSIE. - On January 22nd, late of 164 Hillmount Ave.

LEWIS, ESTHER. - On January 19th, late of 5935 Bathurst St.

SILVERBERG, MORRIS. - On January 24th, late of 175 Shelborne Ave.

STEINBERG, ANN CHANNA. - On January 21st, late of 14 Peverill Hill N.

STRAITMAN, YETTA. - On January 25th, late of 4160 Bathurst St.

SWARTZ, MORRIS. - On January 16th, late of 330 Hopewell Ave.

WAINBERG, MAX. - On January 25th, late of 34 Timberlaine Dr.

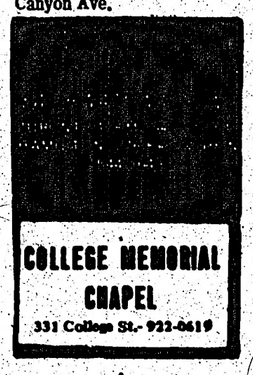
WATTS, GABRIEL. - On January 19th, late of 2600 Don Mills Rd.

WEISER, DOROTHY. - On January 25th, late of 326 Joicey Blvd.

WODLINGER, DAVID A. - On January 23rd, late of 889 Avenue Rd.

WULCHER, ESTHER. - On January 22nd, late of 2 Lilywood Rd.

ZAIDMAN, MORRIS. - On January 22nd, late of 35 Canyon Ave.



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MONTREAL OBITUARIES

ABRACEN, LOTTIE. - On January 20th, at Los Angeles, late of St. Laurent.

BERMAN, HARRY. - On January 19th at Chicago, formerly of Montreal.

BOND, JACK. - On January 21st, late of Montreal.

BURSHTYN, DOLORES. - On January 17th, at New York, late of Montreal.

GRUBER, LILLY A. - On January 15th at Miami Beach, late of Toronto.

LIEBERMAN, LEIZER. - On January 18th, at Miami, late of Montreal.

LIEBERMAN, RAIZA. - On January 20th, late of Montreal.

PEALMAN, JOSEPH A. - On January 19th, late of Montreal.

PERLRAIZEN, RENE RIFKA. - On January 16th, late of Chomedey.

POLLACK, JACK. - On January 19th, late of Montreal.

PONT, ESTHER. - On January 19th, late of Montreal.

SILVERMAN, ANNIE. - On January 21st, late of Montreal.

SPIVACK, RACHEL. - On January 19th, late of Montreal.

WEISS, ROSALIA. - On January 18th, late of Montreal.

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PERSONAL

ATTENTION LADIES AND GENTLEMEN who wish to find suitable marriage partners or friends. Mrs. Fren has well qualified people to help you and has been serving the community for many years. Call 532-4207 or write 1175 Bay Street.

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DATES OR MARRIAGE MINDED. Prompt introductions. Gentlemen under 45 free in January. VALENTINE INSTITUTE 2-10 p.m. 630-7273.

Lady wishes to meet intelligent, established or retired gentleman between 55 and 65; please write box number 3586, The Canadian Jewish News, 3433 Bathurst St., Toronto 19, Ont.

Attractive lively lady late 50's, good health, lonely, would like to meet interesting gentleman 55-60, willing to make life beautiful again. Reply box #3584, The Canadian Jewish News, 3433 Bathurst St., Toronto 19, Ont.

Young professional, single gentleman in his early 30's, would like to meet attractive, intelligent lady from a religous background. Write box 3585, The Canadian Jewish News, 3433 Bathurst St., Toronto 19, Ont.

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Mathematics is the key to success in every field from engineering to medicine. Master it through invidiual tutoring by experienced professional. Call 267-7784.

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Young man, five years experience in social work and counselling, seeks position with Jewish agency or firm. Please phone 922-4295. No Sabbath calls.

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Business girl would like furnished self-contained rooms or share apartment with privileges; Lawrence-Bathurst area; call between 7:00 and 8:00 p.m. - 781-6995.

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BUSINESS FOR SALE

Textile business for sale. Forced to sell. Call 769-8394.

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MILITARY AND ECONOMIC PROBLEMS OF ISRAEL

BY MOISHE RON
CJN correspondent in Tel Aviv

Israel's incessant military struggle since the Six-Day War has acutely strained the economy of the Jewish State. Defense requirements now comprise a huge percentage of Israel's budget and, in addition, create a greater need for Jews the world over to subscribe to the Israeli cause.

SECURITY AND THE ECONOMY

The Israeli military journal "Bataass" recently published an article by the former Chief of Staff of the Israeli Army, General Zvi Zur, who is presently serving as Chief Counsellor in the Ministry of Defense. General Zur's special responsibility is to mobilize sources all over the world to strengthen the arms position and to encourage the production of arms within Israel.

General Zur maintains that the people of Israel understand security problems but do not always grasp the interdependence of national security with the economy. If the Israeli economy is strong, the Government will be better able to resist political and military pressure from the outside.

ARAB ARMIES STRONGER THAN EVER

General Zur states that the Arab armies are now much stronger than they were in June, 1967. The Egyptian Army, he estimates, is now a hundred ten percent better equipped than it was during the Six-Day War. Other Arab armies have increased their strength by over a hundred twenty percent.

The General feels that Soviet military infiltration into Egypt and other Arab states is two sided in that it includes both direct military assistance in the form of expert leadership and, in addition, massive delivery of arms. It is estimated that since the Six-Day War the

GENERAL ZVI ZUR

Soviet Union has sent millions of dollars worth of arms and equipment to Egypt alone, as well as having trained Egyptian soldiers and taken part in operative missions against Israel.

The operation of everyday military operations costs Israel hundreds of millions of pounds per year. Since Israel must face the sophisticated products of Soviet technology, her scientists must be continually engaged in research to combat any technological superiority the Russo - Egyptian alliance might come up with.

MUST BE SELF-RELIANT

The French embargo has taught Israel that she can no longer depend on foreign countries to supply her with arms. Therefore, a large arms industry has grown up in the country to ensure adequate supplies.

Despite this active arms industry, the Jewish State is still dependent on procuring several types of arms from abroad, especially from the United States. To pay for these specialized araments, Israel has had to invest almost all its industrial and agricultural exports and to increase the number of soldiers serving in the army. Therefore, the period of regular military service has been extended from two to three years and the service of reservists has been extended to age fifty-five.

This results, of course, in decreased working days for the general economy, as approximately a fifth of the nation is involved in the defense program at any one time.

The Israeli situation is complex. It has to work hard at strengthening its economy in order to be able to absorb new immigrants and at the same time wage war. However, as long as Israel gets economic aid from abroad there is no reason why it should be unable to solve its economic problems. The Israeli people, however, will have to forfeit everything which is not absolutely necessary to safeguard their national existence.

General Zur hopes that with collective will and effort, Israel will be able to pull through the current military crisis successfully. So far history has not proven him wrong.

BULLETINS

UKRAINIAN DEPUTY PREMIER SEEKS EXTRADITION OF EX-NAZIS

Bonn, (JCNS). - Mr. P. T. Tonko, the Ukrainian Deputy Prime Minister, has accused a number of former Nazi officers of complicity in the massacre of inmates of a concentration camp in the area when the German troops withdrew in 1944 and has demanded their extradition from West Germany, according to Moscow reports.

These reports say that he made this demand after announcing the discovery of 28 mass graves, with the remains of 1,480 prisoners, on the camp site.

The former Nazi officers named are Karl Speckmann, Hans Hunze, Hans Reiner, Karl Krause, Wilhelm Hans Roth, Hans Steckmann, Fried Appel and Paul Zapp, a former head of Nazi security in the Crimea.

BRIGHT AND SUNNY IN ISRAEL

Jerusalem, (JCNS). - While much of the northern hemisphere has been enduring freezing temperatures, Israel has been experiencing warm and sunny weather which is exceptional for the time of year.

Fahrenheit temperatures in the middle eighties were recorded at Lydda airport and off-season tourists basked in the sunshine on the beaches.

But farmers are concerned that their grain and late citrus crops will be spoilt if there is no rain soon.

KEEP SMILING

After years of hard work, Sam Finkelberg decided on a long trip for his first vacation. He booked a flight on Air France. A stewardess soon appeared and began serving him his first meal aboard the plane. After placing the dishes before him, she held out a wine list and asked, "Red or white?"

Without looking up, Sam replied, "No horseradish, thank you."

* * *

Having trouble with her landlord, Marsha decided to obtain legal advice. The lawyer she called had hired a very fancy British girl to be his secretary.

When Marsha asked for Mr. Goldstein, the secretary replied in very measured tones, "Didn't you know that Mr. Goldstein has gone to the United Kingdom?"

"Oh, I'm sorry," said Marsha. "I'll plant a tree from Hadassah."

* * *

Sam and Martha were touring the Brooklyn Museum when they came across a Mummy with the inscription, "B.C. 1268".

"Look, Martha," said Sam "they got the license number of the guy that hit him!"

* * *

A proud grandmother was wheeling a toddler in a stroller and holding the hand of another tot at her side.

"How adorable," a neighbor exclaimed. "Your grandchildren? How old are they?"

The proud grandmother beamed, "G-d bless them -- the lawyer is two and the doctor is going to be five!'

* * *

Two middle aged women were discussing their ills at Levner's Bungalow Colony in the mountains.

"Oy, have I got a doctor for you!" the first exclaimed.

"He's good?" questioned the other.

"Ah living doll -- G-d bless him -- if you tell Dr. Steinberg you can't afford an operation, he'll even touch up your x-rays!"

* * *

Sammy was learning how to be a boxer and when he was entered in his first match his trainer told him, "If you're knocked down wait till you hear instructions from me.'

Sammy agreed. Sure enough he got into the ring and after three rounds was knocked to the ground. As he lay there nearly unconscious his trainer whispered over to him, "Don't get up till nine!"

Sammy looked up and asked "Nu, so what time is it now?"

* * *

An old timer was wishing his dear old friend a happy birthday and explained, "And I wish you should live to be a hundred and fifty years and thirty days.'

The friend looked at him and, "Why the extra 30 days?"

The other old timer smiled and said, "When you go, I don't want you should go suddenly!"

STASHOVER SLIPIA CONGREGATION
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Beautiful, air-conditioned, modern synagogue and social hall; available for bar mitzvahs and other occasions; seats 120 people; kosher under the supervision of the Religious Committee; 782-3755, 783-9439, 636-9895.

ROOM FOR RENT

BATHURST - LAWRENCE. Nicely furnished room for rent; kitchen facilities and shower; own entrance; call after 6:00 p.m., evenings or weekends 783-8388.

BATHURST - SHEPPARD. Two fully furnished rooms for rent; kitchen facilities. Call 222-6089.

ST. CLAIR - BATHURST. Fully furnished room for rent; garage available; close TTC; female preferred; call daytime only - 635-6679.

MARY, MARY

(Cont. from Page 3)

projective assaults on her husband, Bob, enrage his nit-picky personality almost to distraction. Miss Greenhalgh has one unconvincing line, however, when she says, "not bad for a woman of twenty-eight." Miss Greenhalgh is a beautiful and talented, but she is NOT twenty-eight.

Ted Follows comes on strong as the husband in perpetual agitation, and I feared that through sheer weariness his energy would peter out as the play progressed. As Bob, however, he managed to sustain the character well and had some good moments towards the end when he was forced to quieten down a little.

Bill Walker plays Dirk, the dashing movie star who tries to carry Mary off. As always, Bill Walker's voice is sexily powerful and his performance distinguishes an otherwise bland role.

Playing the part of Bob's intended is Gale Garnett. Her portrayl is suitably mindless as a rich attractive girl with little depth. Unfortunately, however, I found Miss Garnett's voice is decidedly grating and this could not help but detract from the effect of her performance.

Bernard Behrens is superb as the lawyer of the divorcing couple. The role itself has excellent potential for a find, intelligent actor, which Mr. Behrens undoutedly is.

Directed by Leon Major, whose timing, as they say, is right on, "Mary, Mary" will be despised by few and loved by many.

JEWISH MUSIC MONTH

Jewish Music Month promises to be very exciting, with something for everyone. Here is a list of events in Toronto:

February 6, Shabath Shirah Services at Toronto Synagogues. Cantors Tibor Kelen of B'nai Israel Beth David and A. Eliezer Kirshblum of Adath Israel will exchange pulpits and together with their Synagogue Choirs perform at these special services.

February 6-7, Beth Tzedec Jewish Music Festival: February 6, 9:00 a.m., Shabbath Shirah Service featuring among others new liturgical compositions by Gordon Kushner and Daniel Drutz; February 7, 10:00 a.m., Lecture-discussion: "Many Facets of Jewish Music" - Gordon Kushner; February 7, 8:30 p.m., "Gala Concert of Jewish Music". Guest artists and the Beth Tzedec choir directed by Gordon Kushner.

February 6, Beth Emeth Bais Yehuda: Concert of Hassidic Music with Shlomo Carlebach.

February 7, Concert of Jewish School Choirs.

Ten choral groups participating; sponsored by Board of Jewish Education, United Jewish Welfare Fund and Canadian Jewish Congress at Shaarei Shomayim Synagogue.

February 11, (:00 p.m., "The Music of the Synagogue" illustrated lecture by Ben Steinberg, sponsored by Adath Israel.

February 15, 8:30 p.m. - "Concert of Contemporary Jewish Music", with Berul Sugarmae, violinist; Jose Shapero, accompanist; the Heritage Singers, directed by Edith Narvey; sponsored by the Toronto Jewish Public Library at Library Auditorium, 22 Glen Park Ave.

February 16, 8:10-9:00 p.m., CBC broadcast over the national network "Baroque Jewish Music" with the participation of soloists: Evelyn Gould and Severin Weingort; symphony orchestra and concert choir under the direction of Ben Steinberg. The program will feature Italian, French and Partuguese, both vocal and orchestral, Jewish music of the 17th and 18th centuries.

February 19, Temple Sinai: first of a series of three Onegey Shabbath; "Concert in the Round" with cellist George Horwath and pianist Janet Horwath. The recital will feature among others work by Ernest Bloch.

February 26, Temple Sinai: second Festival Oneg Shabbath: "Music of Israeli Synagogues". Participating: Cantor Severin Weingort; school and youth choirs -- directed by Ben Steinberg.

February 26-27, Adath Israel: Jewish Music Festival:

February 26, Friday Evening Service with All-Black Jewish Chorus of Adat Bet Mosheh and Rabbi Abel Respes, spiritual leader of the Black Jewish Community of Hammonton, New Jersey;

February 27, Gala Concert featuring the Zimel Brothers, Lou Mason, Adat Bet Mosheh Chorus, Bill Berle Orchestra.

March 12, Temple Sinai: third Festival Oneg Shabbath: "Sacred Service (Avodath Hakodesh)" by Darius Milhaud, great 20th century composer. Participating; Cantor Severin Weingort and augmented choir of Temple Sinai directed by Ben Steinberg.

CAMP MASSAD

One of the best camps for boys and girls in Canada is beautiful Camp Massad near Torrance, Ontario.

The camp has two main goals:

1. To foster an informal approach to Hebrew through sports, camping, games, waterfront activities, and horse-back riding.

2. To introduce Judaism to children through a general theme for all our cultural activities at camp.

Last year, the theme was "Jews Around the World". The topic was based on the Hassidism and Oriental Jewry. The children learned the songs and dances of each group and portrayed in drama scenes from the lives of Jews in the respective cultures. We further enlisted the aid of our Arts and Crafts leaders, and converted the camp into a "Jewish Shtetl", and "Yemenite Quarter". Everyone in the camp participated in these activities, learning and enjoying the whole experience.

Our theme this year is, "The Living Bible". Figures from the Chumash will come alive at Camp Massad, personified by the campers themselves. Scenes, remote in time and distance, will be recreated, and the very words of the Prophets, normally confined to the school texts, will spring vividly from the mouths of the children in discussion and enthusiasm.

Camp Massad has a staff of qualified educators and youth leaders to take care of both cultural and physical requirements of your child. Our fees compare favorably with camps of similar quality, and we offer a special incentive for students attending Hebrew Schools.

For further information please phone -- 633-7851 or write to: Camp Massad - 4140 Bathurst St., Suite 201, Downsview, Ontario.

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A YEAR SPENT AS CHRISTIANS

Jerusalem, (JCNS). - After a year spent as Christians, a couple who immigrated from Iran 20 years ago and earned a living selling flowers outside Jerusalem's main Supersol store were received back into Judaism.

Rabbi Eliahu Pardess, the city's Sephardi Chief Rabbi, and Rabbi Yaacov Wainstein, the chairman of the Jewish Religious Council, officiated at the ceremony in the presence of Mr. Michael Chazani, the Minister of Social Welfare.

Rehamim and Rachel Saidan said that they had accepted Christianity under pressure, through fear that otherwise they would lose the storeroom in which they kept their flowers and barrow -- a basement in a building occupied by a Christian religious organization, the Messianic Assembly of Israel.

After the ceremony, the couple, who have four sons, told reporters that they were relieved and happy to be free of the mental torment which they had suffered during a year spent living under false colors.

But they said that they were worried about where they would store their flowers and barrow in the future.

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WOMEN'S NEWS

PIONEER WOMEN HOLD SEMINAR

A National Leadership Training Seminar is being held by the Pioneer Women of Canada in Windsor, Ontario from January 31st to February 2nd, at the Seaway Inn. It will traverse many subjects vital to our times which will be presented by prominent specialists in each area. It will include: Crisis of Canadian Unity, Youth in Conflict, (drugs, education, campus) Canadian Jewish Community Structure, Russian Jewry.

Forty potential leaders from clubs in Calgary, Edmonton, Hamilton, Montreal, Ottawa, Toronto, Vancouver, Windsor and Winnipeg will attend the seminar.

Director of the seminar is Mrs. S. Frankel, Hamilton, National Vice President, Program and Education Pioneer Women's Organization of Canada, assisted by Mrs. C. Mekler, National Financial Secretary and Dues Chairman.

The Windsor Seminar Chairmen are Mrs. D. Glaser and Mrs. B. Stein.

HUMAN RELATIONS

MAN AROUND THE HOUSE

DR. ROSE H. FRANZBLAU

QUESTION: I love my husband and want our marriage to last. He loves me dearly and says he'd be lost without me. But he does things that make me feel very insecure.

He has a very good position as a salesman, and makes a good salary.

My problem is that he gets up late and lazes around until 2 p. m. or even later. He wants me to get his breakfast and lunch. After a few hours I become irritable, start to push and nag him.

He went to group therapy for a while. He analyzed everybody else's problems, but wouldn't allow them to help him. He is 30.

I have two children from my first marriage, a son 16, and a daughter 13. I am 40. My first husband supports the children.

His older sister and brother brought him up. His parents died when he was young. They say he was always this way. He holds a job for two years, then slackens down and is fired. I don't want history to repeat itself.

ANSWER: A husband who is considerably older than the wife represents a father for whom she can now show her love openly and intimately. It may make the husband feel very desirable to be wanted by a much younger woman, and allays any apprehensions he may have about his diminishing potency.

To hold onto a son and not let go of him is not to be a normal mother. But to hold onto a younger man through marriage is more acceptable. The young man loves the extra mothering he gets and the older wife, too, feels very attractive and desirable to be wanted by a younger man.

When you married your present husband, you evidently knew about his insecurities. You loved him, saw the potential in him, and probably hoped real love and acceptance, all of his old and dreamed that once you gave him fears and anxieties would go away. Apparently he has an outgoing personality and a way of conducting himself that makes people like him. That they have confidence in him, at the start, is shown by the fact that he can get jobs again and again, and keep them for some time, even when he begins to act in an irresponsible way.

By staying home with you for half the day, your husband evidently gathers the strength to go forth for the rest of the day. He fears, on a subconscious level, that if he pays too much attention to his work, you, the one he loves and wants the most, might leave him. He isn't as worried about losing a job as he is about losing you.

When he stays home, you feel that it is like having another child around the house, who needs your constant care and attention. In addition, you feel that it puts him in a bad light as far as your children are concerned. Instead of a substitute-father, whom they can respect and emulate, he has become another sibling in the family, who gets more attention than they do.

In any marriage where there are problems, both partners have contributed to the difficulty, and neither one can be held completely responsible for the trouble that follows.

* * *

If you really want to save the marriage, as you seem to, then both of you should go for some help. When your husband attended the group therapy sessions all by himself, he probably felt that it marked him as the bad child, who was to blame for everything that happened in his early life, and now in his life with you.

In taking on the role of the therapist who was helping the others, your husband was telling you that he is really superior to the group that was in therapy. It was a message to you, rather than to the group. When you did not respond to it, he quit.

WOMEN AT WORK FOR TECHNION.—(clockwise) Hedy J. Munk, Aurelia Friedlich, Minabelle Haneford, Golda Kohl, Henia Krieser, Esther Volpe, Elizabeth Rodness, Ann Glass, Paula Hochman, Frieda Bochner, Lottie Levine and Murial Goldes.

Absent were: Shoshana Fine, Sylvia Lockshin, Molly Posen, Gladye Raitblat, Gertrude Sher, Esther Goldstein, Beulah Levine, Jane Alter, Vivienne Stevens and Edith Berger.

LIBRARY PROJECT FOR TECHNION

At their first meeting in 1971, the Executive of the Toronto Women's Division of the Canadian Technion Society enthusiastically adopted the idea of a Do-It-Yourself library project, which will enable the Israel Institute of Technology to purchase books of science for its Central Library and for the twenty-two specialized Departmental Libraries.

Although the actual cost of scientific books acquired by Technion from all corners of the world is much higher, the Toronto Women's Division have decided that the price per book should be a minimum of $5.00. Special cards for the Library Fund have been prepared which will be sent as gifts on such occasions as -- Bar Mitzvahs, Weddings, Anniversaries, Graduations, Birthdays, Get Well, Bereavements and special festival greetings.

The most important aspect of this project is the fact that all administrative expenses will be eliminated so that the entire gift will actually reach the Technion. For this purpose, a kit will be placed in the hands of each member containing 10 cards, 10 envelopes and a record sheet to be kept by each donor. When the sheet is complete, it will be forwarded to the Haifa Technion and an Ex Libris label with the name of both the donor and the honoree will be affixed to each scientific textbook purchased through this scheme.

At this meeting, the following were also formed -- Membership, Scholarships, Wills and Bequests, Public Relations and Library Fund.

A Mother
by Ruthie

This is the story of an acquaintance of mine whose problem may be of general interest to our women.

The lady moved here recently from another Province. She lives in a very fashionable neighborhood. In general, she's a happy person. Her husband has a good business and the children have been accepted by their schoolmates and young neighbors. Despite all this, she is concerned about the assimilationist trend in this neighborhood; there is too little Jewishness even for her taste.

L. stems from a religious home but, at a very young age, she had broken away from Jewish tradition. However, as she becomes older and is observing the young generation of her social class, memories of her parents' home are pervading her thoughts more and more. At times, the nostalgia becomes almost unbearable. The environment plus the events of the last two decades have aroused in her an interest in things Jewish. She feels that her own children should receive more than just a smattering of Jewish education.

Of course, it is hard for me to give her advice one way or another. I believe that religion and education of children is one's own private matter. However, I do not mind giving my opinion. I agree wholeheartedly that "just a smattering of Jewish education in the form of bible stories" is definitely not sufficient.

Any form of Jewish education is better than none at all. This is true for education in general. We are striving for maximum education, and we should also aim at the most intensive Jewish upbringing of a child. But one thing should be told to any parent who is embarking on the wonderful adventure of sending a child to a Jewish school; beware of the discrepancy between the Jewishness of the school and none-Jewish atmosphere in the home. If you are ready to send your child to a Jewish school, give your home also some Jewish character. Do not wait till your child will ask you embarrassing questions.

Sometimes it is difficult for one to readjust herself. But I feel sorrier for the neighbor who knocks on my door to ask, "Can you tell me when to light the Yahrzeit Lamp? My father, may he rest in peace, died in March, and I don't know if it's the first or second Adar." My compassion is strong for the little girl who, fascinated, observes me light the Sabbath candles and BENCH, and says, "Why do you do that? My mother doesn't."

Then the words flash across my mind, "That ye may teach them, and observe to do them."

(Copyright North American Press)

INDIAN JEWS IN ISRAEL

by K.G. Peterson

a special CJN report

DINNER INDIAN STYLE.—Miriam Talganker prepares food for her family on the floor of her modern apartment in Beer Sheva.

Although their family names are Indian like those of the people among whom they live, their Jewish first names identify the Jews living scattered in villages throughout India. They are identified -- and separated from the general population -- by their Jewish first names and their religious observances. When they came to Israel, their difference tends to isolate them as much from their new surroundings as it did from their old.

COMMUNITIES TRANSPLANTED

They usually come in groups -- entire small communities immigrating together; and usually settle in and around Beersheba, neighbors remaining neighbors. Those who welcome them do not speak Hindi; communication is limited to smiles and gestures. Their flats are furnished with the most basic necessities. They move in with their hopes and misgivings, and the complex human process of absorption begins.

Jews coming from the towns of India normally present no special problems; they are knowledgeable, have had some education and speak English. But those from the villages are unsuited to the reality of modern Israel, and they need help in order to integrate successfully. For the Social Welfare Department of the Jewish Agency in Beersheba, their absorption is now the most difficult task.

Shoshana, in charge of this department says: "All we can hope for is to do something for the children, but it is extremely difficult even to teach their mothers how to look after them. Our most urgent need is for Hindi-speaking instructors". The department has one social instructor, Marcelle, caring for about 40 families at a time, the majority of whom are Indians. She speaks five languages, but not Hindi.

The term "department" does not convey the makeshift office recalling wartime conditions -- this is, in fact, a long-held front line in the battle for the integration of needy immigrants from 70 countries. Nor does the title "social instructor" suit the warm personality of Marcelle or convey her position -- half mother, half elder sister -- in the lives of the newcomers. For her and for Shoshana, the work they are doing is not a job but a vocation.

THE LIFE OF A CARPENTER'S FAMILY

In India, Gershon Talganker was a carpenter, but here, where standards are modern, he is considered unskilled and, like many other immigrants from India, has found employment in a textile factory. His wife, Miriam gave birth prematurely to twins two months ago; one died, the other will have to remain in a WIZO home until a Hindi-speaking woman can be found to instruct her in taking care of him. There are four other children, and all, including a ten-year-old, have begun to go to school only since coming to Israel; they do not know how to play, and even here it has not occurred to anyone to provide them with toys.

In India, Miriam did not go out amongst people and so she remains in the flat; any shopping is done by her husband. She still feeds her family mainly on rice, and, consequently, her children suffer from malnutrition, as do others like them. In this instance, to provide more money is not the answer; only a Hindi-speaking social worker will be able to make her Aliyah affect her way of life. At the moment, Miriam's only real contact with Israel is provided by Shoshana and Marcelle. It will never be fact, a long-held front line in the battle for the integration of needy immigrants from 70 countries. Nor does the title "social instructor" suit the warm personality of Marcelle or convey her position -- half mother, half elder sister -- in the lives of the newcomers. For her and for Shoshana, the work they are doing is not a job but a vocation.

A PROUD ISRAELI CITIZEN.—Yehudit Cherikas looks twelve,—she is seventeen and works. Israel will pay for vocational training and provide her with a small monthly stipend for living expenses.

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NEW, STRANGE WAYS

Like Miriam, Elizabeth Cherikas has the gentle, ethereal appearance common to anemic women. At the age of forty-two she has begun to look old, every year after the first childbirth counting more than double. Three

(Cont. on page 8)

Recipe for the week

For a fabulous finale to a special meal serve:

REGAL RASPBERRY FLAMBE

1 (15-ounce) package frozen raspberries, thawed
2 tablespoons sugar
1-1/2 tablespoons cornstarch
2 cups sliced, well-drained canned peaches
1/4 cup Kirsch
vanilla ice cream

Puree raspberries in blender; press through a sieve; discard seeds. Combine sugar and cornstarch in a saucepan. Stir in raspberry puree. Cook over medium heat stirring constantly until smoothly thickened and mixture comes to the boil. Cover and continue cooking over low heat 2 or 3 minutes, stirring occasionally. Add peaches and heat through. Pour Kirsch into center of fruit and heat undisturbed until warmed through. Carefully light with a match. Stir gently; spoon flaming sauce over vanilla ice cream.

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FROM INDIA TO ISRAEL.—David Mahashilker with school friends in Beer Sheva.

INDIAN JEWS IN ISRAEL

(Cont. from page 7)

years ago she lost her husband, and came to Israel together with her neighbors. She receives the standard monthly grant from the social welfare department of the municipality; since it is insufficient even for this family's primitive needs, her eldest daughter, Yehudit, decided to go to work. This is the new generation -- though malnutrition has retarded her physically so that at age of 17 she still looks like a child, she did not go to the ulpan for adolescents at the youth center, as Marcell told her to do, but to the juvenile employment office. One cannot imagine any of the older women showing so much initiative.

Through a young male relative who happened to be in the flat when they called, Shoshana and Marcelle chide her gently; in order to be able to help her mother better, and for her own sake, she must now study Hebrew, and afterwards she must undergo some vocational training.

Vocational training will also be provided for Sara Mahashilker, a widow with four young children. For her, coming to Israel has been like a return to her father's house. She has the same passivity as the other women from India, but she is only 29 years old -- young enough perhaps to remake her life.

More must be done for her than to ensure that she will continue to subsist; more must be done for her children than to see that they are housed, clothed, fed, and sent to school. They do not learn there. They are too passive in their physical weakness to draw attention to themselves, and so tend to be ignored. Special Hebrew classes for them, so that they come forth from the fringe of school life, are as essential for their well-being as a more balanced diet.

But the time will doubtless come when these Jews from rural India will feel at home in the land their fathers left thousands of years ago.

BOOKS OF THE WEEK

LITERATURE OF THE HOLOCAUST

Dr. Arnold Ages

MESSENGERS FROM THE DEAD: LITERATURE OF THE HOLOCAUST. By Irving Halperin. The Westminister Press. 144 pp.

At a recent meeting of the Modern Languages Association held in New York City I was somewhat surprised to note that several scholarly papers were being presented on holocaust literature.

I felt somewhat apprehensive about this, since applying the normal canons of literary criticism to works of that nature seems almost blasphemous. Indeed, the English critic George Steiner once remarked that the only way to criticize holocaust literature is to repeat its sentences word for word so that they are burned into the consciousness.

Irving Halperin, Professor of English at San Francisco State College, has done a very commendable job in treading the narrow line between normal literary criticism and the approach advocated by Steiner.

The result is a short but enlightening treatise on several maior holocaust writers.

Frankl is the Viennese psychoanalyst whose experiences in the concentration camps resulted in the very moving document, FROM DEATH-CAMP TO EXISTENTIALISM, a description of the wretched condition of camp inmates.

Halperin is extremely effective in isolating in Frankl's work those special elements that contributed to maintaining the life force, the desire to live under conditions of incredible depravity.

One such element was the thoughts of loved ones, particularly wives.

Like everyone who experienced the horrors of the camps, Frankl sought for some kind of meaning to explain his suffering. He derived some from his successful attempts to console his comrades in suffering with the only means at his disposal -- words of comfort. In his effort to resist the Nazis' dehumanizing brutalities, Frankl found greater meaning in humanity.

Haim Kaplan, a Warsaw historian and chronicler of the ghetto, never lived to see his "Scroll of Agony" appear in print. This document was unearthed some twenty years after the destruction of the Warsaw ghetto. Under candlelight and the threat of imminent death, Kaplan daily recorded for posterity the trials of Warsaw's Jews.

There are little episodes in the diary which are truly surprising -- descriptions of individual kindnesses shown by German soldiers, and anecdotes about Jewish children openly mocking S.S. officers as the latter made their rounds.

Kaplan concluded his account of this incident, writes Halperin, by saying: This is Jewish revenge! But he might have substituted the word "resistance" for "revenge". For such laughter at a time when the Nazis wanted the Jew to remain on his knees was not only an expression of collective vitality, but also a way of standing erect before his oppressors.

The author is right in stressing Kaplan's extraordinary skill in painting word pictures of the ghetto's activities. In this area he quotes lengthy excerpts from the diarist's account of a Simhat Torah celebration on October 25, 1940.

"How amazing!" comments the author. "One can imagine that the faces of these celebrants were drawn, stretched tight from hunger and anxiety. And yet they sing! Despite what they had suffered since the German occupation, they were still there, enduring, suffering struggling, resisting the efforts of the Nazis to break them as a community."

The heroic grandeur of the Warsaw Jewish community as related by Haim Kaplan is much different in spirit from the tragic vision of Elie Wiesel, author of several deeply novels about the holocaust.

Haperin's analysis of these major documents shows the questioning that characterizes Wiesel's stories. Referring to the consoling message about faith that Eliezer receives in NIGHT, Halperin asks the following rhetorical question: "But could the sages have imagined the limitless depravity of the Nazis? Could they, in all their wisdom, have counseled a boy of fifteen on how to react to the mass burning of children? To see a child's head, arms, and legs go up in flame -- that is an indisputable fact, a measurable phenomenon."

Perhaps the most instructive and original part of Halperin's book is the inclusion in the last chapter, of six commandments that the author has extrapolated from the holocaust literature in order to serve as guidelines for future generations.

In summary they are: Thou shalt not be the executioner; Thou shalt not be silent; Thou shalt not be the spectator; Thou shalt not be the dog (become less than human); Thou shalt not look too long into the fire; Thou shalt continue to interrogate.

Irving Halperin's succinct and masterful treatment of a painful and difficult subject deserves our admiration.

letters to the Editor

(Cont. from Page 4)

titude of Jewish youth in North America who constantly attack the Jewish establishment.

Your editorial suggests that this is due to a generation gap and that some of the officials do not understand the new generation of commited Jews.

I beg to differ. Since when have twenty-year-olds become experts on Russian Jewry? Since when has youth become so wise, so all knowing, so well advised? Has the nature of the world changed so drastically that young people who have just begun the learning process been unexpectedly appointed as the conscience of the world, to judge their judges, to educate their educators, to lead their leaders? Where were these youngsters during the call for prayer held in Toronto for Russian Jewry?

Why is it that one finds no revolution or militancy or attacks on their elders among the religious youth? Why is it that religious youth respect their leaders and establishment.

The distinction between these two elements of Jewish youth is obvious.

Religious youth have implanted in their hearts the existence of a creation and a creator a past and a future, a mission and a goal, and above all, a way of life. We have our lives instructions, our program for living. But if youth have no such life plan against which to measure its actions, then how can there be a right or wrong justice or injustice, morality or depravity. If there is no divinely devised world order but rather only man made morality of a "free society" in which anything goes, how can we expect the human animal to rise above the level of all other animals?

When the existence of the Supreme Being is desired when regard for authority dissolves, what remains to keep youth in line? Without the yoke of religious responsiblity what else is there to do but go looking for 'kicks' and 'thrills'.

When a religious youth looks around he sees parents, teachers, Torah leaders ready to help guide him through the path of life. He sees a vibrant active orthodox establishment deeply concerned with religious, educational and political Jewish problems. He see Yeshivas and Day Schools which were built for his education by his elders.

He sees synagogues packed with Jews of all ages, a vibrant living religion which he can practice together with his elders without a generation gap.

When, however, religion becomes meaningless, million-dollar synagogues stand empty but for their weddings and banquets. When Jewish education is limited to a few hours a week, when the Jewish establishment has nothing Jewish to offer except to the corrupt and morally bankrupt society, then Jewish youth have nothing in common with their elders and search for something Jewish. Leaderless they stray further into the wilderness and the generation gap splits wide open.

This is the source that has been plaguing alienating our youth, not merely a "generation gap."

A world without Torah, a world without Torah leadership, a world without a purpose, a world where there is a lack of understanding between father and son such a world, our sages tell us, is doomed to destruction.

Yitzchok Neger
Baltimore, Md.

CJN COMMENTARY LAUDED

Dear editor,

As an ardent reader of The Canadian Jewish News since its inception, I would like to congratulate the paper on its Commentary column.

A special compliment is due the editor of the January 3rd Commentary, "Memo to the Red Cross".

The Commentary stated that we are witnesses of protest meetings, protest parades against all kinds of atrocities, some of them being official policy of governments...

On reading this Commentary I came to the conclusion that making The Canadian Jewish News available to the Gentile population in Toronto would be a step forward in helping acquaint more people with the truth about injustices, religious and economic discrimination perpetrated against Jewish minorities in the Iron Curtain countries. Such a move would also bring the truth about the State of Israel to a greater number of people and would be more effective than any number of protest marches.

I am aware that distributing a newspaper free of charge requires a special budget, or at least a fund. As The Canadian Jewish News is a private enterprise I feel that a fund should be established (how about the United Jewish Appeal) for this purpose.

It is my opinion that the Commentary column would have as convincing or even a stronger effect on our Gentile friends than protest marches, thanks to the column's unswerving truth.

Toronto — Paula Makower

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